

AMERICA

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Chronicle

Home News.—The concluding session of the seventieth Congress, in recess since last May, opened on December 4, and the following day President Coolidge's last annual message was read. Generally optimistic in tone, its chief features were recommendations for: an increase of fifteen cruisers for defensive purposes; a farm fund for the creation of a Federal farm board and a revolving fund from the Federal Treasury to finance the marketing of surplus agriculture; the leasing of Muscle Shoals and the construction of an irrigation, flood-control, and water supply project in the Colorado River; a continuance of the policy of restricted immigration; the continuance of Federal enforcement efforts with the active cooperation of the States in the matter of Prohibition; and further efforts on behalf of children's health and the safeguarding of women wage-earners. The message further reviewed our foreign relations, particularly those with Nicaragua, Mexico, and China, and took occasion to laud the Kellogg pact as a great step toward world peace. The ratification of this last-named is to be debated this session.

Both the House and Senate immediately began proceedings, and, on December 6, the Government's budget

for the fiscal year 1930 was transmitted to them by the President. Despite efforts of strict economy, the message accompanying the budget indicated that Government costs were rising and that there can be no question at present of tax cuts. It was estimated that for the coming fiscal year the receipts will amount to \$3,841,295,829 and the expenditures to \$3,780,719,647, indicating a surplus of \$60,576,182. Simultaneously the Secretary of the Treasury, Mr. Andrew W. Mellon, filed his annual report with the Speaker of the House. In general it pointed out that there was no reason for pessimism and that the prospects were bright for increased trade prosperity.

Among the first business to be brought to the attention of the Senate was notice of the resignation of Senator du Pont of Delaware, for reasons of health. By agreement among House leaders, Congressional machinery was set in motion for the general revision of the tariff, which, it was believed, would be undertaken at a special session of Congress next year, and a resolution was passed directing that hearings on the fifteen schedules of the tariff law be held between January 7 and February 5, 1929. Meanwhile the House Committee on Naval Affairs after hearing its Chairman, Representative Fred A. Britten, read the reply of Premier Baldwin to his suggestion for a naval limitation conference between committees of Congress and Parliament decided to do nothing regarding the proposal. Chairman Britten, some days earlier and on his own initiative, had addressed a note to Premier Baldwin proposing such a parley. His move had the approval neither of the President nor Secretary Kellogg.

President-elect Hoover continued his South American trip and was received with cordiality and every manifestation of good will wherever he stopped, notably Costa Rico, Ecuador, and Peru. His good-will speech at each stopping place met with a hearty response from the local Presidents in their exchange of courtesies.

Mr. Hoover's Journey

Austria.—Wilhelm Miklas was returned victor in the election of President of the Austrian Republic for the next four years. He succeeds Dr. Michael Hainisch, who has held that office since the Republican Constitution came into existence in 1920.

Election

After the second ballot, the Social Democrats withdrew their candidate, former Chancellor Karl Reimer, and cast 91 blank ballots. The Pan-Germans and Agrarians endorsed Police President Schoeber, who received only 26 votes as to 94 for Miklas. The Presi-

dent-elect has presided over the National Assembly since 1923, but held no office in the former Empire. He is a member of Chancellor Seipel's Christian Socialist party. Of his twelve children, two are Catholic priests and two nuns. After his election the Social Democrats greeted him with a vote of confidence and with cries of "Long live the Republic."

Bulgaria.—Recent reports of assassinations, serious unrest, riots in Sofia, threats against the Government by Ivan Michailoff, the Macedonian leader, and other stories were positively denied by MM. Buroff and Moloff, Foreign Minister and Minister of Finance respectively, in a telegram to Speyer and Company, New York bankers, dated November 24. The Bulgarian Minister at Washington, M. Radeff, issued a similar statement, and ascribed the rumors to agitation against the proposed \$27,000,000 loan to Bulgaria, which was recently authorized by the Council of the League of Nations, and offered for investment on November 21. M. Radeff also was sure that the rumors originated from Vienna, "the center of the intrigues against Bulgaria." Macedonian agencies in the United States were also disinclined to credit the stories of factional strife, since reports received by them on November 15 declared that this had come to an end.

Chile.—A violent earthquake on December 1, in the southern Provinces of the Republic resulted in more than 200 deaths and financial damage to the extent of nearly \$20,000,000. The quake area was in the vicinity of Talca, Chillan, Curico, and San Fernando. Martial law was at once declared and the Government, through the Ministry of War and the Red Cross, rushed aid from Santiago. At Linares a large part of the cathedral was destroyed. The aged Bishop, Rt. Rev. Miguel Leon Prado, proved one of the heroes of the disaster in the assistance he rendered the injured or terror-stricken inhabitants and in helping to preserve civic order. Elsewhere some local churches were also badly damaged, several entirely destroyed. Some 2,000 persons were injured in the disaster and about 20,000 left homeless.

China.—Publication of the agreements between the National Government and Belgium and Italy revealed that both carried provisions for the abolition of extraterritoriality and the giving up of the special national rights heretofore enjoyed. A report from Moscow that Great Britain and Japan were carrying on conversations relative to the Chinese situation and harmful to the Soviet Government failed of official confirmation. However, referring to the treaty negotiations of the Nationalist Government with Great Britain, Foreign Minister Wang stated:

China does not believe that any nation wishes to hold out against the legitimate aspirations of the Chinese. China believes that Great Britain will follow with concrete action her declarations of December, 1926, and January, 1927, without waiting for action by Japan.

Dr. C. C. Wu, former Minister for Foreign Affairs of the Nationalist Government, was announced as Nationalist Minister to the United States, and Dr. Sao-ke Alfred Sze, long Envoy to America, was appointed Minister to Great Britain. Chen Wei-chen, at present Charge d'Affaires at London, was made Consul General to Great Britain.

France.—The extended debate on the army budget in the Chamber of Deputies was brought to a close on November 29, with a victory for the Government over the opposition of the Socialist party and a part of the Radical Socialists. The total army costs will be about \$300,000,000. M. Painlevé, Minister of War, stated in the course of the discussion that by 1930 France would have reduced her army to less than 600,000, or 130,000 less than in 1914. These figures included all colonial troops. Several times in the course of the discussion the Radical Socialists departed from their recently adopted policy of abstention from voting, and divided their ballots in varying proportions between the Government and the Opposition.

In a speech warmly applauded by the Chamber, Foreign Minister Briand reiterated, on December 4, the policy of the Government to work for peace with all nations by every means possible. Timed to coincide practically with the opening of Congress in Washington, it contained an encomium of the Kellogg anti-war pact, which might be readily construed as a plea for early ratification. With regard to Italy, he stated that France would allow no "issue of internal organization" to come between them. He termed as "odious" the assassination of the Italian Consul at Paris last year, and deplored the action of the French jury which all but acquitted the murderer. Reviewing relations with Germany, he said that the Reich had received many advantages from the Locarno agreement, that further gains might be hoped for from the settlement of the reparations questions, and that Rhineland evacuation awaited only the fulfilment of the conditions of the Versailles Treaty. Referring to the Anglo-French naval agreement of last summer, M. Briand estimated that it was merely an understanding such as had been proposed by Mr. Hugh Gibson at the close of the unsuccessful Geneva conference in the summer of 1927, and expressed his regret that anyone should construe it otherwise.

Germany.—The Ruhr steel plants were opened after a five-week lockout. Both sides agreed to accept the arbitration award of Dr. Carl Severing, Minister of the Interior. The decision of Dr. Severing will be rendered only after careful study of all sides of the problem and consultations with the leaders of the men and the employers. The dispute was considered one of the most serious in Germany and marked the first failure of the arbitration court since its creation. As a result, a new arbitration law may be framed giving greater powers to the Government to enforce acceptance of awards. In the present case, the industrialists, after rejecting the original decision, won

Unrest Reports
Denied

Army
Budget
Passed

Briand on
Foreign
Relations

Earthquake

International
Relations

Lockout
Ended

their case before the lower courts, but the district tribunal favored the workers, and an appeal was made to the Supreme Court. While this was still pending the men agreed to work at the old rates.—In keeping with the agreement signed at the disarmament conference in June, 1925, a bill was submitted to the Reichstag concerning the prohibition of poison gas in war.

Great Britain.—Medical bulletins posted several times each day kept the public fully informed as to the variations in the illness of King George. While recognizing the extreme seriousness of the sickness, the four doctors in attendance had not abandoned, at this writing, hope of the King's recovery. On December 4, the King signed a document appointing six Counsellors of State who were empowered to act in his name for all ordinary routine administration. This commission consisted of Queen Mary, the Prince of Wales, the Duke of York, the Archbishop of Canterbury, the Lord Chancellor and Stanley Baldwin, the Prime Minister. The Prince of Wales sailed for England from South Africa on December 2, on the light cruiser *Enterprise*. The Duke of Gloucester, who was on a hunting trip in Rhodesia, left Cape Town on December 7.

On the feast of St. Andrew, patron of Scotland, the golden jubilee of the restoration of the Scottish Hierarchy was celebrated in the Cathedral at Edinburgh. The four Suffragan Bishops attended the solemn Pontifical Mass of Thanksgiving and the recitation of the *Te Deum*. The Archbishop of Glasgow preached the sermon. Before the extinction of the Hierarchy at the time of the Reformation, Scotland was divided into two archdioceses and eleven dioceses. When the Hierarchy was established in England in 1850, such an agitation was aroused that it was not thought well to extend the same benefit to Scotland. The bitterness gradually died away, so that when the reestablishment was announced in 1878, very little protest was heard.

India.—Notwithstanding the reports of progress issued by the British Statutory Commission under Sir John Simon, demonstrations and protests continued on the part of the Nationalists. At Lahore, upon the arrival of the Commission, a boycott procession was held; the police were obliged to use force to disperse the crowds. At Lucknow, a similar demonstration against the Commission was carried on, according to press reports, by about 10,000 people. The police were also forced to drive the boycotters from the scene.—The All-India Congress Committee, meeting at Delhi, passed a resolution adhering to the decision of the Madras Congress in favor of complete independence. This resolution, while praising the so-called Nehru report adopted by the All-Parties Conference at Lucknow, was interpreted as a rejection of that report.

Ireland.—Despite some popular objections and some ridicule, the newly designed currency was put in circula-

tion in the Free State. The issue consists of eight coins. The value of the coins and the names remain the same as in the former British currency. But they are issued under the authority of the Free State. The designs, which are the work of Percy Metcalf, an English sculptor, were chosen in competition. They are symbolic, according to the Chairman of the committee that chose them, of the natural wealth of Ireland. On the one side of all the coins is the pattern of a harp. On the other side is a representation of some animal; there is a figure of a horse on the half-crown, of a salmon on the florin, a bull on the shilling, a wolfhound on the sixpence, a hare on the threepenny piece, a hen with chicks on the penny, a sow with litter on the halfpence, and a woodcock on the farthing. The lettering is in Gaelic.

Italy.—Anti-French demonstrations took place in various parts of the country, upon receipt of the news that S. di Modugno, the assassin of Count Carlo Nardini, had received in a French court a sentence of only two years' imprisonment. Count Nardini, Italian consul at Paris, was killed in September, 1927, so that the culprit had served more than half his sentence when the verdict was delivered. Most of the demonstrations occasioned by the verdict were conducted in an orderly manner, though there were threats of attack on some of the French consulates. Premier Mussolini adverted to the incident in addressing the Cabinet on December 1, stating that the Government "understood the indignation of the people, who were sorely wounded at the virtual acquittal of the murderer."

Japan.—Following the enthronization ceremonies and on the return of the Emperor to the Capital, the traditional review of the national army and navy took place. In the military parade some 35,000 men marched, while the display of sea power was perhaps the greatest gathering in Oriental waters on record. More than 180 fighting ships participated in the manouvers.—Accompanied by three supporters, Takejiro Tokonami, who seceded from the Opposition to the Tanaka Government on August 1, went to Nanking with the Premier's approval, in the hope of furthering the Sino-Japanese agreement, discussion about which was reported at an *impasse* last week.

Jugoslavia.—Riots and shooting marked the celebration in Zagreb, the capital of Croatia, of December 1, the tenth anniversary of the union of the Serbs, Croats, and Slovenes. The sight of the Serbian colors displayed on the tower of the Cathedral of Zagreb aroused the anger of Croatian students, who tore them down and hoisted black flags. Military repression resulted in shots and several deaths, followed by similar clashes in the afternoon and evening. The Government, however, was understood to have taken all precautions for the preservation of order, and Zagreb remained calm.

Final action was taken on December 1, to fund the in-

Illness of
King

Jubilee of
Scottish
Hierarchy

Nationalist
Activities

New
Currency

Anti-French
Feeling

Foreign and
Domestic
Affairs

Croat-Serb
Riots

debtedness of the Yugoslav Kingdom to the United States when Bojidar Puritch, counselor of the legation and the Chargé d'Affairs ad interim, delivered to the Treasury sixty-two gold bonds of his Government for \$62,850,000 and received in exchange original obligations given by the Yugoslav Government in connection with cash advances and surplus war materials sold by the United States Liquidation Commission.

Mexico.—On November 30, Emilio Portes Gil was formally inaugurated Provisional President. The ceremony of inauguration though brief was unusually elaborate. No untoward event occurred to mar it. The new President's Cabinet was immediately announced along with several other important appointments. Maj. Gen. Joaquin Amaro, Dr. José Manuel Puig Casauranc, and Luis Montes De Oca were retained from the Calles regime as Ministers of War, Commerce, and Finance, respectively. Pascual Ortiz Rubio, former Minister of Communications and one time Mexican Representative to Germany, was given the portfolio of Minister of the Interior. Masteo Gomez, head of the majority bloc in the Chamber of Deputies, was appointed Minister of Agriculture; Ezequiel Padilla, former Attorney General to the Ministry of Education; and Henrique Medina, an Obregonista Deputy, Attorney General. The other appointments included: Rector of the National University, Antonio Castro Leal; Inspector General of Police, Brig. Gen. Lucas Gonzales; Chief of the Munitions Department, Arturo Elias, formerly consul General in New York, half brother of ex-President Calles.

Though the change in Government gave no promise of a change in the religious situation, Bishop Miguel de la Moya, of San Luis Potosi, made a plea on the day of the President's inauguration through the newspaper *Universal* for the withdrawal of the religious restrictions. The following day the Mexican Appeals Court sustained the verdict given in the Toral-Concepcion case, though a further appeal to the Supreme Court was announced by their counsel. An earlier report that Manuel Trejo y Morales, accused of having given Toral the gun with which Obregon was killed, had been captured in Oaxaca was followed up by no official statement as to whether charges had been preferred against him. Meanwhile disorders continued in some of the Provinces and there were desultory encounters between Federals and "rebels," notably at Aguas Calientes, Colima, and Hortotlan.

On December 4, Ambassador Morrow left Mexico City to be absent a month in the United States. While his departure so soon after the inauguration of the interim President was interpreted as significant, it was especially linked with the conferences to be held in New York in the near future to discuss Mexico's financial relations with the United States.

On December 4, Luis Morones, former Secretary of Industry, Commerce and Labor, was elected president of

the Mexican Regional Confederation of Labor. Immediately thereafter the organization served notice on President Gil that all its members must sever connection with the Federal and State Governments. This move appeared to be consequent on a reminder to the Confederation by Morones that the new Chief Executive while Governor of the State of Tamaulipas, had displayed hostility to the Crom. The labor convention at which Morones was elected to office also passed a resolution expressing reluctance to any longer enjoying free use of Government property, and calling for the retirement of all Crom members from the mixed commission studying the Labor Act which President Gil is sponsoring.

Russia.—The session of the Proletarian Congress opened on December 3, at the Kremlin Palace in Moscow. The Congress was a joint meeting of the Council of Nationalities and the Central Executive Committee. A thousand delegates were present in the former throne room of the Czars. The proceedings opened with an explanation of the budget by M. Brukhanov, the Union Minister of Finance, who demanded an increase of nearly 100,000,000 rubles (about \$50,000,000) in his estimate for national defense. The total military estimate was raised to 840,000,000 rubles (about \$420,000,000) from last year's quota of 742,000,000. The Finance Committee also declared that there was an increase of fifty per cent above 1927 in the cost of financing national undertakings: viz., for agriculture and industry.

League of Nations.—The delegates to a special commission for formulating a program for the control of the manufacture of armaments, which began its sessions on December 4, adjourned after two days and left Geneva announcing that they were unable to agree on the text of a draft convention. In consequence they will announce at the Lugano meeting that the present situation does not justify the convocation of an international conference.

As a remote preparation for Christmas, our book-review editor published, in the issue of December 8, a list of books that might very nicely be offered as gifts no less than as remembrances.

The Day creeps on apace, and with our next issue, Christmas will be upon us. Friends all remembered, gifts all tagged, packages all labeled, sighs all breathed,—it is time to think of Christ Mass, and ourselves. And so, our Christmas number will contain some articles of devotion, and doctrine, and it may be, entertainment. William I. Lonergan, for example, remembers "St. Joseph in the Christmas Mystery," and Grace H. Sherwood carries on some modern conversations in her "Midnight or Five in the Morning?"

It is not our intention to boast idly, but we consider some of the poems to be published next week as the stuff from which anthologies are made.

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Leading Citizens and Malefactors

PRIMARILY because of his refusal to be swayed from what he deemed his duty in reviewing the Sacco-Vanzetti case, the Governor of Massachusetts is not popular with parlor radicals and our domestic Bolsheviks. It is quite probable, however, that the country at large accepts him as an executive of unusual ability, whose views on social questions demand respect and careful consideration.

Certainly there can be little dissent from the opinions which Governor Fuller expressed some days ago in an address to the heads of the State departments. A metropolitan newspaper states them in brief, "Fuller takes a fling at our leading citizens," and in substance that is what they were, if "fling" be taken in the sense of well-merited rebuke and warning. "The greatest danger that confronts us in Massachusetts," said the Governor to his officials, "is the avarice of our 'best people' who want something more from the State than they are entitled to." They are the people, continued the Governor, "who prate loudest about the Stars and Stripes, and throw out their chests furthest as 'our leading citizens.'" And with this farce concluded, they begin operations to extort from a legislature or a city council the right to plunder their fellow-citizens by some new device. What is worse, once the concession has been granted, these same high-minded, patriotic citizens appear to be able to range the courts with them in defense of "vested rights."

To our mind not much danger is to be apprehended from radicals shouting from soap boxes at street corners. In the radical press is an element of some danger to the State, but that can be easily met and brought under restraint. Far worse than any horde of "Reds" or Bolsheviks are the comfortable, well-fed gentlemen, ostensible pillars of Church and State, who cloak their fraud and tyranny with a show of piety and patriotism, and then

calmly indulge in all the sins that cry to God for vengeance. They are the men who purchase franchises with money and blackmail, who keep their employes on starvation wages, who deny the right of the workers to organize in groups of their own choice, and who perpetuate a system of control by organized capital under which all manner of moral, social and economic evils flourish rankly.

Could these men, Roosevelt's "malefactors of great wealth," be brought under control, the Bolshevik and the radical would be deprived of a cause and an audience. Until their arrogant and tyrannical courses are checked, however, all hope of economic reform is vain. Here the State has its sacred obligations, as Governor Fuller points out. It is not "socialism" to forbid capital to organize at the expense of the common good, or to punish men of great wealth who are faithless to their stewardship, but the State's most solemn duty.

Tears and Short Cuts

A GOOD many years ago Mr. William Howard Taft, now Chief Justice of the United States, said that the administration of the criminal law in this country was a public scandal.

If the venerable Chief Justice were to permit himself to speak in this year of grace, 1928, we fear he would be at a loss for words.

Two schools of thought make themselves felt today in the field of reform. All admit that reform is needed. Divergence comes in the choice of means to this desirable end. One school insists on severity while the other extremists speak in terms of sweetness and light. Simon Legree and the "sob sister" of any yellow sheet are their respective patrons, and between the two, matters seem to be getting not better but much worse.

Some years ago, a group of reformers in an Eastern State where, it must be confessed, professional criminals with the help of criminals in the legal profession were making a mockery of justice, secured legislation which they hoped would bring a remedy. Stripped of all technicalities, this legislation allowed certain classes of criminals to plead guilty without the formality of a grand-jury presentment and an indictment. Everything promised success. There were no long-drawn-out trials, no delays, no flouting of justice, and within a short time some 9,000 law breakers were sent to the penitentiary. Finally, it occurred to one of these convicts that a review of his case might be profitable. The Supreme Court agreed with him. The so-called law had the effect of cutting short many a promising career of crime; unfortunately, it absolutely contradicted the Constitution which made presentment to the grand jury obligatory in certain crimes, and hence could not possibly be sustained.

The value of this constitutional provision is obvious. It forbids the Alice-in-Wonderland procedure of sentence first and trial afterward, and all arbitrary action by the State. The Supreme Court was obliged to uphold it, even though the effect of the decision was to block another short cut to the penitentiary.

The short-cut theory has blasted so many promising reforms that it is time to abandon it. To weaken constitutional guarantees on the ground that it is necessary to convict law breakers, is like setting a barn on fire to rid it of rats. A severity that is displayed in disregard for the constitutional rights of an accused law breaker defeats genuine reform.

The philosophy of sweetness and light was brilliantly exhibited in a recent case in Chicago in which a father was on trial for shooting and killing his son. As far as can be gathered, his chief defense was that he was drunk, but this touching fact hardly prepares us for the lachrymose outbreak which preceded his acquittal. The judge was in tears, and the prosecuting attorney, after a few halting sentences, broke down completely, while the murderer fainted. Thereafter the jury retired to return with tears in their eyes and an acquittal. The court appears to have accepted the contention of the defense that the accused had already suffered enough.

Between tears and short cuts, justice is in a bad way.

The American Federation of Labor

THE remarks of President Green of the American Federation of Labor Sunday in New Orleans afforded some heat but not much illumination. We have been following the present convention with unusual interest, but up to the present, the only utterance which gives encouragement is one made by a Catholic priest, the Rev. J. W. Maguire, C.S.V. As reported by the *New York Times* (November 27) Father Maguire said:

Let the American Federation of Labor bring its cause into the legislative bodies of the land with clean hands, and expel the grafters, the criminals, and the racketeers from its ranks.

This is plain speaking. Father Maguire said something that needs saying very badly. Every labor union in this country should at once institute a searching examination of conscience, and courageously act in accordance with its findings.

We do not believe—and we are sure Father Maguire does not believe—that the typical labor union is ruled by criminals, racketeers, and grafters. For once we wholly dissent from our good friend, Monsignor Belford of Brooklyn, who can see no difference between organized labor and organized robbery, and who thinks that the leaders of the Federation “have used and are now using the organization to promote injustice.” We do believe, however, that isolated instances of what Monsignor Belford refers to as “unreasonable demands, extortion, shirking, and violence” are justly attributable to organized labor, and that for some years the American Federation of Labor has been guided by inept officials.

All this we regret as a real calamity. Capital, always organized, has been organized even more closely since the rise of the campaign for the so-called “open shop.” With the influence which its millions can secure, the open-shop campaign has already made fearful inroads on organized labor. As the National Catholic Welfare Association pointed out eight years ago, and as we have ever held, this open-shop campaign is nothing less than a set-

tled determination “to destroy all effective labor unions, and thus subject the working people to the complete domination of the employers.” To disguise the attempt with fine language about “American freedom of labor choice” and an appeal to the grand old Flag is a camouflage.

Meanwhile, what has the Federation been doing? When not flirting with Mexican radicals and gunmen, it has been busying itself with petty details, and disclaiming all responsibility for bitter local factional and inter-jurisdictional fights which in some localities have made the labor union another name for violence and disregard of the most solemn obligations.

Labor's best friends will counsel a new spirit and a new program for the American Federation of Labor. Let it at once draw up a code of ethics for its constituent bodies and insist that violation be followed by expulsion. Let it also insist upon outlawry for every local which harbors criminals and grafters. The Federation needs a vigilance committee far more than it needs any grandiloquent set of resolutions against the Bolsheviks in Russia. Before it can indulge in horror at violence abroad, it must swing the axe against chicanery, dishonesty, and violence at home.

We hope that the Federation will decline all bouquets, and call for a scrubbing brush and a tank of concentrated lye. The true friends of labor are not the sycophants who applaud whatever the Federation may do, but honest men who demand that whatever the Federation does be done with intelligence, justice, and charity.

In the fight that now impends, not only against the open-shop campaign, but against the abuse of the injunction in industrial disputes, organized labor cannot succeed unless it is supported by public opinion. It must ask for that support with clean hands.

The Results of Prohibition

AS the ninth year of nationwide Prohibition draws to a close, the director of the State Department of Health in Illinois reports that “liquor killed more persons in Illinois last year than typhoid fever, scarlet fever, smallpox, meningitis, measles, and infantile paralysis combined.”

Assuming that the director, Dr. Isaac D. Rawlings, has access to the mortality bills of the State, this record suggests that some improvement, either in the quality of liquors vended in Illinois, or in the enforcement of legal prohibition, is highly desirable.

It will be said that the death of persons who violate this sumptuary legislation is a gain to the State. In some cases, this may be true. But we cannot admit the principle that persons dangerous to the welfare of the State may be put to death by private authority; in the present instance, by bootleggers. Not even the State may rightfully let loose an engine of destruction, in the hope that its devastations will rid the community of social or moral derelicts. The axe of justice must be whetted for necks that belong specifically to malefactors.

For nine years we have been striving to establish sobriety by act of the Federal and State legislatures. A huge

machinery of enforcement, controlled by thousands of agents, and costing millions of dollars annually, has, by supposition, been at work during this time. But no Federal agency has ever been so cursed with inefficiency. No other department of government has been equally exposed to the depredations of corrupt officials.

To have a huge code of Federal and State acts that are not enforced, or cannot be enforced, is disastrous. Governor Smith promised in the event of his election to enforce existing legislation to the limit, and to look about to discover, if possible, some better means of solving the drink question. It is to be hoped that what the Governor promised, the President-elect will fulfil. The chief results of this noble experiment, it seems to us, are the increase of drunkenness among the young, of corruption among public officials, and of disrespect for law among all classes.

Half Measures against Divorce

THE denunciation of divorce pronounced by the Bishops of the Methodist Church in conference last month at Atlantic City is fairly characteristic of an attitude which, thank God, is more common now than a decade ago. "We emphatically condemn divorce," said the Bishops, "especially when obtained with a view to remarriage, with all its destructive effects upon the home, society, and the moral strength and vigor of the nation itself. Because of the alarming growth of this evil, we do most solemnly warn and exhort our people, both ministers and laymen, against all tendencies to weaken the conscience, or by subtle arguments to modify the clear teachings of Christ upon this subject."

It need not be said that here we have a statement to which every Catholic will heartily assent. Unfortunately, much of what the Bishops said so well, is negated by a decision made last May by the General Conference. Unfaithfulness, the Conference then declared, was ground for divorce, and ministers were warned against participating in the remarriage of the guilty party. But at the same time, a minister was permitted to officiate at the remarriage of the innocent party not only when unfaithfulness had been alleged, but also when the divorce had been obtained upon grounds which were "the full moral equivalent of" unfaithfulness. Under the heading of "equivalent," abuse, lack of support or drunkenness might be mentioned. In this case, however, the pastor was warned "that the exercise of this granted freedom involves a personal sense of weighty responsibility."

We sympathize with the Bishops in their desire to check the scandalous evils of divorce and remarriage. But we very much fear that the exceptions which they grant in the guise of "freedom" will soon nullify their legislation. To open the door to argument in a matter in which passion and selfish interests are dominant, is to court defeat. The creation of an exception is the proverbial rift in the dike.

At the outset the rift is imperceptible. It does not long remain so. Of this fact, the Methodist Bishops themselves furnish evidence.

They began by holding to "unfaithfulness" as the one Scriptural ground for divorce. Soon they were obliged to find "moral equivalents." Putting the Scriptures and the weight of Christian tradition aside, one might argue with some plausibility for the view that unfaithfulness could dissolve the matrimonial bond. But with what plausibility can it be contended that "abuse," a term notoriously elastic, or the intemperate use of alcohol, is sufficient to destroy one of the most solemn pledges that can be made between human creatures? We do not question the motives of these Bishops, but we greatly fear that in practice the rift in the dike will open to admit a deluge of "moral equivalents."

If further evidence of this too human tendency be sought, it can be found in the steady increase in the number of causes for which the courts will grant divorce. In the early days of this country, one cause alone was recognized. Within a century, passion and self-interest added nearly sixty others, until, in some jurisdictions little more than the mere wish of the parties to change their marital partners suffices for divorce. Hardly a day passes without the spectacle of a man with two or three discarded partners, finding a third or a fourth in a lady whose record is equally varied and disgraceful.

Divorce cannot be reformed by half measures. In fact, the half measure which affirms the principle of divorce, aggravates the evil against which it is in all good faith directed by making it respectable.

Danger in the K. C. Oath

WE are glad to observe that the Knights of Columbus are vigorously prosecuting venders and circulators of the "oath" falsely attributed to them. In nearly a dozen States, it is said, indictments for criminal libel have been secured. The next few months may thus show that the "oath" of the Knights is indeed dangerous.

There is never any difficulty in showing the libelous character of this "oath," but we are wondering if the Knights are well advised in consenting to nominal sentences after conviction of the offenders. In St. Paul, a purveyor of offensive literature, arrested four years ago by the Federal postal authorities, was sentenced to pay a fine of \$500 and to serve six months in jail—a trifling punishment compared with the vileness of the offense. Both fine and prison sentence were remitted when the prisoner promised not to repeat the offense!

In Savannah, Georgia, a Baptist clergyman was convicted of criminal libel for circulating the "oath." After a recommendation of "extreme mercy" by the jury, and a plea in the same vein by the prosecuting attorney, fine and prison sentence were remitted!

Not in vindictiveness but in a desire to put a stop to the spread of slanderous and indecent publications, the Knights should not rest satisfied with "suspended" sentences. In many cases it will be found that those who supply and circulate this "oath" are men and women of the most degraded moral character. In placing them behind the bars, the Knights of Columbus will do the community a needed service.

The Freedom of the Press

VINCENT DE P. FITZPATRICK

IN June, the National Catholic Welfare Conference News Service sent a news story to the Catholic papers of the United States and other countries, to the effect that an ecclesiastical student, one Ferguson by name, had witnessed the execution of eleven priests in a Mexico City jail and had seen a nun tied to a cell door and whipped. A hundred papers, approximately, received the story and published it.

As Managing Editor of the *Baltimore Catholic Review*, I received the story and immediately telephoned to the director of the N. C. W. C. News Service in Washington, telling him frankly that the story did not have the ring of truth. I pointed out that our paper was one of the leaders in the expose of the persecution of the Church in Mexico, but that it would not say anything against the Mexican Government which it could not prove.

The director of the N. C. W. C. Service gave me proofs which seemed to demonstrate the truthfulness of the story. The *Review* published the story. It has no reason to think itself guilty of deliberate unfairness. It thinks, likewise, that the N. C. W. C. Service director was eminently fair and painstaking in his investigation.

Afterward the editors of our Catholic weeklies received from the news director copies of a letter written by the Bishop of San Luis Potosi, Mexico, in which he proved that the story given to the N. C. W. C. Service by Ferguson (no longer an ecclesiastical student), was a falsehood from beginning to end. The Bishop of San Luis Potosi, who at that very time was being hunted down by the Mexican Government, which was eager to capture and punish him, refused to keep silent when false testimony had been given against those who were his unfair and brutal enemies.

Our Catholic papers published the denial of the Ferguson story and exonerated the Mexican Government. They made the denial because they were published and edited by Catholic priests and laymen who are faithful to the Eighth Commandment.

Permit me to show you the difference between the freedom of the press in our Catholic News Service and our Catholic papers, and the freedom of the press as found in a part of our secular press.

A few weeks ago, the Hearst papers published a story under the Universal News Service by-line from Mexico City. It said that the crazed youth who shot and killed Obregon—or at least helped to shoot and kill him—had made the statement that before he committed the murder he had gone to confession and received absolution. The story was so worded as to leave the non-Catholic reading public under the impression that absolution meant the penitent had been given ecclesiastical permission to assassinate Obregon.

I telephoned to the editor of the Hearst paper in my home town and protested against the slander. He readily admitted that an injustice had been done and ordered the

slander stricken from the remaining editions of his paper that day. But he declined to make public apology for the slander, saying that it was not the custom of Hearst papers to print formal apologies. He suggested that I get in touch with the director of the Universal News Service. I did.

The director of the Universal sent me a letter in which he made the time-worn proclamation of friendship on the part of the Universal Service for the Catholic Church and Catholic prelates. I was supposed to accept his argument that this friendship, as proclaimed by Universal, absolved it of all necessity of making restitution or stating a firm purpose of amendment. In his letter to me, the Universal director assured me Catholics would understand fully that the assassin had not been given permission to murder. They knew the statement was untrue; therefore, no harm had been done. Such was the gist of his letter. Apparently he cared not a whit about the injury suffered by the Catholic Church in the eyes of non-Catholics; he was not bothered by the misrepresentation of the Sacrament of Penance. He showed, quite explicitly, that his letter was a mere statement of facts, not an apology.

In many of our secular papers there is a "Correction Section," in which apologies are made for all misstatements. That is a fair policy. These papers, as a rule, strive diligently to keep inaccuracies and falsehood from their columns. But there is, in all the Hearst papers from the Atlantic to the Pacific, no such correction column. At least I have never discovered one. And even Hearst papers make mistakes.

A year or more ago I called up the manager of one of our international news associations, the Associated Press, to protest against a story sent out by the A. P. to the effect that the son of the King of the Belgians would be married to Princess Astrid of Sweden according to the rites of the Protestant Church. The manager readily admitted the A. P. correspondent had made a mistake and promised a correction as soon as his news service could send out another story in which the correction could be incorporated. "We must have a peg on which to hang the correction," he told me. "Why wait to find a peg?" I asked. "Why not do the most honorable thing and make the correction at once?" The Associated Press, though it did slightly delay the correction, subsequently made it in the guise of a new story about the wedding ceremonies.

In one of the August issues of *Collier's Weekly*, William Allen White wrote an article in which he said Catholics are not guided by the voice of conscience in their actions. Thus, they were different from Puritans, who are actuated by conscience. So said Mr. White. As Managing Editor of the *Baltimore Review*, I telegraphed a protest to the editor of *Collier's*. I asked permission to have published in *Collier's* a letter of refutation. I further asked an apology. *Collier's* denied both requests. Not only that, but it denied the *Review* permission to

print the telegrams which the editor of *Collier's* sent to me. It hinted broadly at a suit against the *Review* if we did publish them. Is that freedom of the press? To some it may appear a "high-handed threat" on the part of a paper which has steadily proclaimed its independence.

Some months ago the *New York World* sent out a feature story from Rome. It said the Italians were eager to see one of their Princesses become the bride of the Prince of Wales. The story written by the Rome correspondent of the *World* assured the readers that the obstacles in the path of such a match could be cleared away. Under the constitution of Great Britain, only Protestants may succeed to the throne. Since the Italian Princess was (and is) a Catholic, permission would have to be obtained, wrote the *World* correspondent, from Pope Pius XI for the Princess to embrace the Protestant religion. The Pope would be reluctant to grant the permission, but eventually he would be won over.

The Baltimore *Review* published an editorial declaring that all the Popes, from St. Peter down to and including Pius XI, could not, even in unanimous combination, give permission for a Catholic to commit a sin, to abjure her Faith.

The acting manager of the *World* was indignant. He wrote the *Review* a scorching letter demanding an apology. He told us his Rome correspondent knew many prelates in the Vatican and would never have written the story if she had not known her facts. The *Review* published the letter from the *World*. The *World*, on the other hand, has never apologized for that false story, which was sent out to many secular papers in this country.

The Christian Scientists have, in every large city, men whose duty it is to write to the papers correcting misstatements injurious to the Christian Science Church. The *Review* received two or three such letters of protest against articles published by it and cheerfully published the corrections. To one of these letters it appended the statement that it was too bad the Christian Science *Monitor* did not exhibit the same fair policy when Catholics asked corrections of statements made in the columns of the *Monitor*.

Immediately came another protest. The statement about the *Monitor* was called untrue. The *Review* obtained from Patrick Scanlan, Managing Editor of the Brooklyn *Tablet*, copies of correspondence between Mr. Scanlan and the editor of the Christian Science *Monitor*, proving that the *Monitor* had refused to make corrections of statements which Mr. Scanlan had pointed out as untrue.

I do not want the readers of AMERICA to think that all of our secular papers, or even the majority of them, follow such a policy of denying fair play. The Baltimore *Review* has many times taken issue editorially with the secular papers of Baltimore and Washington. It has found that these papers, with the exception of the Hearst papers, are willing to make formal acknowledgement of error. The Hearst papers at times rectify errors but their rectification always has a disguise.

Catholic editors do not try to domineer over secular papers. They do not try to obstruct legitimate news. They are ready to furnish these editors with Catholic news

and help them. The editors of our Catholic press are, for the most part, men who are independent, who print what they believe to be the truth and who cannot be swerved from the truth. If they make mistakes, they correct them.

There is no more independent and honest press than the Catholic press of the United States. I have attended many conventions in my day, but at no such convention have I met such candor, such plain speaking, such honest clash of opinions as I have found at the Catholic Press conventions. Priests and laymen (and I may add, Bishops) differ honestly in the debates upon the convention floor. They argue, not for their own preferences but for the sake of the Catholic press. On one thing they do not differ. They are in unanimous agreement that the Catholic press must always play the game on the square, must always try to publish the truth and must clearly and honorably apologize for the mistakes which all of them, humanly, do make.

An Experiment in Week-Day Religious Instruction

EUGENE J. CRAWFORD.

THE appalling effects of irreligion in our public schools are no longer known only to those whose life work is concerned with the training of our youth. The evil has caught the attention of all serious-minded men and women.

Nor is a skilled diagnostician required to discover the evil. It is only too evident. The difficulty lies in obtaining a cure for it. The conflicting claims of the various sects and "isms" preclude any hope of giving religion its rightful place. Recognizing this many devoted educators have urged the next best thing. They hold that if it is impossible to make religion the queen of the curriculum, at least something can be done by marching the children after school hours to various churches adjacent to the school and there have the religion of their fathers taught to them. This method is taking hold and in fact is becoming more popular each year. It does much good, but for us Catholics it contains a subtle danger. In effect it minimizes the necessity of the parish school.

It is with the hope of putting this serious situation in its true light, at least to some small extent, that the outline of a year's actual experience with week-day religious instruction is given below.

The experiment took place last year in a parish situated in the cathedral city of one of the large dioceses of the East. The parish, located in an outlying section of the city, is comparatively new. It was organized to help cope with a local post-War phenomenon, a vast centrifugal movement of population from the older sections of the city to its suburbs. The hordes of people who came were for the most part zealous and well-trained and their children soon filled the parish school to its utmost limits. The process of infiltration, however, brought many newly arrived immigrants from one of the southern countries of Europe and these proudly dispatched their numerous

offspring to what they called the "American" schools located within the confines of the parish.

A Sunday School was established for these misguided youngsters and the minority who presented themselves each Sunday were corralled after the nine o'clock Mass by means of a close guard over each exit. They were then unwillingly herded into the school building for an hour's instruction by the tireless Sisters. Yet even a casual acquaintance with them showed that the Sunday School helped them but little.

In this distressing situation vague rumors came to the priests that many of the local school teachers were members of the Diocesan Confraternity of Christian Doctrine, and were willing to offer their services one hour each week. But no active move was made by them. It appeared to be a situation in which everyone was waiting for someone else to take the initiative.

In desperation one of the priests ambled forth one day from the rectory with a view to improve the situation by calling on each of the principals of the three public schools located in the parish. The first principal proved to be a gentle Protestant lady. When the matter was explained to her, she willingly promised to cooperate by every means in her power. Moreover, she fulfilled the promise. The Catholic children were numbered and apportioned to the various Catholic teachers and a date set for the grand opening.

The embattled curate then betook himself to the second school and there met the assistant principal, a Catholic. She was ideal, but alas, could do but little. She introduced the priest to the principal. He was an affable Jewish gentleman who courteously explained that in his opinion the complete separation of Church and State to which the public-school system was dedicated forbade him to give any active assistance to the work, even though personally he was strongly in favor of it. At the most, he could allow the teachers to pluck their charges from the dismissal line and herd them in the school yard preparatory to the trek to the church.

A visit to the third school was unnecessary, for the news of the temerarious forays had spread abroad and had come to the ears of the principal, a splendid Catholic. On her own initiative, she grouped the Catholic teachers and children, and thus all was ready for the beginning of the work.

When the afternoon chosen had arrived, the priest in charge found himself confronted by an audience of twenty-three teachers and five hundred children, whose appearance and manners were in strong contrast to the neat uniforms, the attractive manners and the delightful spirit of reverence manifested by the local parish-school children.

The variegated audience had a very slight acquaintance with any priest, and their curiosity to observe the reverend stranger in their midst lulled the murmur of their chatter. The desert-like silence was advantageously used to group the children into classes. In their zeal the teachers had endeavored to capture nearly every Catholic in their schools and it was discovered that many of them belonged to neighboring parishes. It was thought prudent to dis-

miss such children and they were told not to come again.

Thus the course of instruction began and never again was the audience as large. The dismissal of the "foreigners" immediately reduced attendance fifty per cent. As the winds began to blow and the birds to flee southward, the scholars continued to fall by the wayside. Throughout the year the attendance never went above one hundred and fifty and on one dread day it fell to ninety. The average was about one hundred and twenty-five.

The children were arranged into three major groups: those who had not received first Holy Communion; those who had; and those who in addition had received the Sacrament of Confirmation. The minds of practically all, even those adorned with the sacramental character of Confirmation, resembled the *tabula rasa* spoken of by philosophers as far as a knowledge of religion was concerned. Common sense indicated that instruction must be given in the very fundamentals. However even the Number One Catechism used as the textbook proved unsatisfactory. Many of the children could not read and there was no cooperation from the parents to enforce home study. Greater success was obtained from a sort of home-made catechism, a mimeographed sheet of very short formulas of fundamental truths, but whatever lasting results were achieved were obtained by the use of stereopticon slides of a religious character.

An attempt was made to inculcate the habit of attending Mass each Sunday. It succeeded to a certain extent, but the indifference of the parents was a terrible handicap. Similar difficulty was found in striving to instil the custom of going to Confession and Holy Communion at least monthly instead of annually or biennially.

As the work went on and drew to a close with the year, some outstanding conclusions forced themselves on the minds of those directing the course of instruction.

1. It is absurd to hold that such instructions given an hour or two a week, after school, would train our youth adequately or would supplant the parish school. This fact was brought home very forcefully more than once to the priest in charge, for on the one hand he saw daily ample evidence of the delicate and fruitful molding of plastic souls in the full-time Catholic schools, and on the other saw part-time instruction failing to make a deep impression on these casual scholars, despite the devotedness of the teachers.

Our parish-school system is a human institution and therefore has its faults; but its essential and ineluctable strength is that it gives religion its due place, while the essential and insurmountable weakness of week-day religious instruction lies in the fact that our public-school system reduces such instruction to the level of an extra-curricular diversion. In this instance it even was forced at times to take the lowest and last place in extra-curricular diversions, for more than once attendance was shattered by a party given to a retiring principal, by rehearsals for plays, and by visits to a museum.

2. Nevertheless, in our present circumstances, wherein many parents cannot or will not send their children to a parish school, the week-day course of instruction becomes a strong ally to the usually anemic Sunday School.

At least from it the children begin to learn where their local church is, become accustomed to priests and nuns, form a habit of fairly regular attendance at Mass and the Sacraments, and gain a smattering of the fundamentals of our holy Faith. Without it they will be deprived of many of these blessings.

3. It is almost impossible to obtain the attendance of all the public-school children. A great obstacle is the widespread feeling that the few months' instruction given preparatory to the reception of the Sacraments of the Holy Eucharist and Confirmation endows the happy graduate of such a course with the right to pen the letters S. T. D. after his or her name, and that no further acquaintance with the catechism is necessary. Other hindrances are the indifference of parents, the overlapping of parish boundaries and school districts, the distance of the schools from the church, the strong appeal of recreation after five hours of school, and *part time!*

By means of a parish census, an enumeration of all the public-school children of the parish was made during the course of the year. They totaled five hundred and ninety-two; and yet the average attendance at the instructions was one hundred and twenty-five; and this despite the fact that not only was each parent interrogated concerning the matter during the census, but the parents continually were reminded of it every Sunday at each Mass, and the splendid public-school teachers took it upon themselves to remind the children of their duty throughout the year.

In this parish, despite strenuous efforts, four hundred and fifty children are receiving little or no religious instruction. As we gaze over this fair land of ours and mentally view the thousands of parishes, we are forced to realize that similar conditions exist in most of them. The total of wholly uninstructed children must amount to many, many thousands. Is there any way to reach these neglected lambs of the flock?

The Pope's Balance Sheet

JOHN LAFARGE, S.J.

(The second of two articles on the Aftermath of Misunderstanding)

IN the preceding paper, on "The Catholic Round Table," suggestions were offered showing how Catholics, through discussion amongst themselves, would be in a better position to clear up the misunderstandings in the minds of our fellow-citizens. That we may know just where the misunderstanding lies—after grosser errors have been disposed of—there is profit in seeing the results of the recent discussion concerning Church and State, in which the chief auditor or accountant seems to have been Charles C. Marshall. For, now that the elections are over, matters can be discussed on their own merits, without the appearance of making political capital. Where, then, did Mr. Marshall's books finally come out, which started with a heavy list of charges against the Pope, and so against the Catholic Church? These charges were first drawn, it will be remembered, from the field of constitutional law.

Amongst various items on the unfavorable side of the ledger, the principal charge of all has had to be stricken off, viz., that the Pope claims direct, immediate civil jurisdiction over mankind. Imposing arguments were built up from Papal utterances which claimed jurisdiction, sovereignty, supremacy for the Holy See. When these words were understood to mean universal direct jurisdiction in the civil sphere, the result was terrifying. It meant that the Pope claimed to be King of the world.

But with the pointing out that the words sovereignty, supremacy, etc., as used in these utterances, apply only to spiritual sovereignty, supremacy, etc., and not to any direct civic jurisdiction, the whole structure of argument fell like a house of cards. And so the unfavorable balance was reduced practically to one charge alone, which is that the Pope claims the right to provide the supreme *moral* guidance for mankind, whether in their individual, or in their collective conduct.

In order to show, however, that the Pope is dangerous, even when he claims no more than spiritual supremacy over his flock, the ground of dispute had to be shifted from constitutional law to religion and philosophy. The subjectivism of Kant, and the State absolutism of Hegel had to be brought in, in order to cast suspicion on what the ordinary man would think a sufficiently harmless kind of claim. Thus, in Mr. Marshall's latest book: "Governor Smith and American Catholicism," we find him embarking on quite a different sea from that so ably explored of old by his famous namesake. We read, for instance:

The new State of modern sociology was at hand, based on the Divine law that human association is the Divine way of progress and truth; that it is an association of equal political units, each guaranteed his free consciousness and freedom of conscience, and subject only to the Divine will as it is ultimately expressed by the collective will of the community and the collective conscience of good men. We say 'ultimately' for the State in its divine life is not a thing of yesterday, today or tomorrow. . . . Truth is grasped in all fullness only in ultimate experience, and not in the definition of supreme pontifical authority. (Page 29.)

Mr. Marshall agrees with Burke that modern society "cannot exist unless a controlling power upon will and appetite is placed somewhere." Since any kind of "pontifical authority," that is to say, any Visible Teacher of eternal truths, is excluded, just where is that controlling power—the human conscience—to be placed? He replies:

The only alternative, unsatisfactory, like all things human, though it may be, is to place it where the modern State places it—in the Civic Primacy of the People, in which all share, and balance it there with the moral supremacy *de jure* of the individual conscience—a conscience that is not mere choice or whim but the serious reaction of man to the Divine impulse at the basis of human society. In the illumination of that conscience the Christian Churches, Roman and non-Roman, in Western civilization, have been the potent factor, the controlling power upon will and appetite.

These words mean, apparently, that in the past the Christian religion enlightened men's consciences (presumably by its teaching). At present, however, man's conscience must look for enlightenment to the civil power: the "Civic Primacy of the People." Since, however, this Hegelian doctrine that the State is the supreme arbiter of right and wrong is pretty oppressive to the individual (especially if the State is to be identified with financial interests, colonial exploits, etc.), he is allowed to "balance" his lone conscience against the mighty weight of the majority.

What kind of enlightenment has the poor soul to look to, in the attempt to back up his conscience against the overwhelming wisdom of the State? If all consciences could agree, there would be force in numbers; but human consciences, relying on their lone selves for light, never manage to see alike. The Visible Teacher of unchanging truth has been excluded, since there is no guarantee that such a teacher will be an American citizen and acceptable to the entire community. So for the enlightenment of his conscience the individual must accept the "Divine impulse which is at the basis of human society": he must console himself as best he can with a categorical imperative conveniently supplied by Kant, and he must be careful that the particular impulse that he gets does not set him at odds with the Civic Primacy of the majority. If the majority has settled the business by a preponderant vote, then his "balancing" is decidedly out of place. As that stronghold of sound Evangelical doctrine, the *Welsh Outlook*, said in its issue of September, 1926:

We do not believe that persecution (if that begging word be chosen) at all times, and in all circumstances to be wrong. Does not the State exist primarily in order to bring irresistible compulsion to bear upon subjects whose beliefs, no less than their overt deeds, are endangering the foundations of human society? What we are claiming is that an overwhelming majority in a modern State should take steps to compel a minority to accept a view of life which the majority believe to be essential, not for ensuring a safe voyage to Heaven for the individual soul, but a safe voyage for the body politic through the perils of this life.

In his anxiety, then, to steer clear of the rocky Scylla of the Visible Teacher, Mr. Marshall slides into Charybdis, the treacherous whirlpool of subjectivistic ethics. The merit of the controversy has been that it has resulted in a *reductio ad absurdum*, and shown the contradictions which beset the man who tries to proscribe any one of his fellow-citizens because of the particular shape and manner by which that citizen chooses to obtain enlightenment for his individual conscience.

Why then this particular obsession, that it is impossible to live with a man who believes in the claims of such a Teacher, simply because you yourself cannot see his claims, or cannot accept his doctrine? If the Teacher were a wild man, who would preach piety today and murder tomorrow, one can see a natural fear of surprises turning up. Your Catholic neighbor might come back from church having learned that the spare tires of heretics are common property of the faithful. But everybody knows what the Pope is going to teach, and, moreover, he cannot teach anything that is not in accord with what has been handed down to him. His supreme privilege, that of infallibility,

is simply to point out, in rare and solemn pronouncements, that certain beliefs have always been held by the Universal Church. As for his pastoral authority, it can only proceed along the lines laid down by his predecessors. If any code of conduct is accessible, it certainly is the Canon Law of the Church. Even when acting in the fields where he can enjoy the greatest degree of personal freedom of choice, the Pope is most anxiously careful to quote chapter and text for every utterance. His counselors live in the fullest light of publicity. With the spread of popular doctrinal literature, with the modern press and means of communication, what ground still remains for fear of surprising and arbitrary conduct on the part of the Visible Teacher?

The only remaining ground for such fear would be a distrust of the spirit behind the actions of that Visible Teacher, to whom my neighbor looks for light and guidance. If I look upon that Teacher as influenced by a malignant spirit, then I can still imagine him, in spite of every fair profession of open decisions openly arrived at, plotting against the established order—plotting against my spare tires and the price of gasoline, and upsetting thereby the privileges which belong to people who live on my particular street. However astonished my neighbor may be on what I point out to him in his catechism, I will lock the garage tonight, and tomorrow hold a conference with some of our elder residents. As was said of the first Teacher: *If we let Him alone so, all men will believe in Him; and the Romans will come, and take away our place and nation.* Hence by all means keep up the agitation. For though the "multitudes wonder at him," which of the Rulers believes in him?

Here, then, is the Pope's balance sheet: the point at which all these controversies end: by what spirit is the Pope actuated in the moral guidance of the Church, and consequently by what spirit lives the Catholic Church? For us Catholics the answer is plain. We who see the work of the Holy Spirit forever working in the Church, Who will remain with her and with the See of Peter till the end of time, can only wonder at the psychology that lives in a continual atmosphere of mistrust and suspicion. The unwillingness to conceive of any good intention in the most definitely recognizable moral agency in existence, simply because of a difference of nationality, is not the sort of mind that will particularly foster the cause of international peace.

For us Catholics, too, the task is plain. Besides making known the basic facts of our teaching and history, we need to show to our fellow-countrymen the spirit of our religion, of its worship and liturgy, of its institutions, of its moral discipline, that they may see it as a spirit of wisdom, a spirit of justice, of consistent solicitude for all classes and conditions of men, of the promotion of all that is fair and noble and holy in the world today. But assertions of this kind will pass unheeded, unless we take pains to show them that it is precisely our Catholic ethical teachings, precisely the principles laid down by that Visible Teacher of whose influence they so stand in awe, that are the surest safeguard of American traditions and institutions in a day when Protestant faith has

become undermined, and Protestant moral teaching has been drawn closer to compromise with human passions and folly.

If through greater knowledge of our Faith, and more

intimate and intelligent discussion of what we know, we ourselves learn better to realize the spirit of our religion, we shall have less trouble in meeting the present aftermath of misunderstanding.

An Open Letter

G. K. CHESTERTON

(Copyright, 1928)

DEAR James Douglas:—We have looked on many and mighty things, as your candidate for the Laureateship would say, since you and I first became acquainted; when you reviewed minor poets and I wrote minor poetry. But I have never forgotten that you pushed your generosity towards my juvenile verses to such an excess of compliment as to declare that (since "G. K. Chesterton" is obviously a *nom de plume*) the work could only be attributed to the genius of John Davidson; to the violent and very justifiable indignation of John Davidson.

Poor Davidson is gone; and the memory of his tragedy is not irrelevant; for since then I think that both you and I have come to seek something more positive than the negative energy which drove him at the end.

We have both concluded that mere anarchism and atheism lead nowhere, and will offer no foothold for a fresh start for mankind. Only, since you have cast this very sensible conclusion in the rather strange form of saying that you want to go back to the Puritans, and have gone out of your way to quote some very ridiculous remarks of Dean Inge, merely because they express his ill-informed bigotry against my religion, I think I am justified in addressing this remonstrance to you.

The news that you are really going back to the Puritans would cause some legitimate alarm in Fleet Street. Your sudden appearance in a steeple-crowned hat and stiff bands, not to mention that ritual of talking through the nose (which seems to have been by far the most generally remarked peculiarity of the Puritans), would not be more startling to your fellow journalists than any sort of real return to really Puritanical views.

Do you want to set up a military reign of terror and send soldiers to stop people from keeping Christmas in their own houses? I fancy not. Do you desire to lay violent hands on their Christmas puddings and massacre their mince-pies, as being meat offered to idols? I incline to doubt it. Do you think it is wicked to wear a white surplice or an act of horrible heathen mystery to be married with a ring? It seems to me improbable. Do you study any of the doctrines that the Puritans regarded as of supreme importance, or do you consider them of any importance? I should say not one. Do you think the Calvinist theology was so immeasurably superior to the Catholic theology that the former should be forced on the world by civil war and the latter rooted out of the world by penal laws? Not you.

What you mean, doubtless sincerely though rather vaguely, is this. What you want to restore is not what

the ancient Puritans said about religion, but what the modern Nonconformists said about the ancient Puritans. You want to go back to the nineteenth-century romance of the Perfect Puritan—a thing as Victorian as the three-volume novel, and rather less true. You do not wish to revive the atmosphere of Bunyan and Baxter, for you could not stand it for three-quarters of an hour. But you do wish to revive the atmosphere of Dr. Clifford and Mr. W. T. Stead, which we both knew so well in our youth; in the days when people could calmly talk about Cromwell as "the soldier-saint," and when everybody regarded Bunyan, not only as a man of genius, which he was, but as a man leading English literature to liberty and a larger world, which he most certainly was not.

That sort of thing was not Puritanism; it was a modern sentimental illusion about Puritanism. Those illusions are not restored. A period may return, in the sense that certain forgotten truths expressed in that period may return. But the forgotten falsehoods told by one period about another period do not return.

The mistakes made by one age about another are not made twice. Kilts might become fashionable, if under some conditions they became convenient. But the notion of a Highland kilt as given in an Italian caricature will not become fashionable. A new architecture might come out of a study of the East; but the idea of the East expressed in the Brighton Pavilion will not be the basis of it. And because certain romantic Victorians chose to make the Calvinism of the seventeenth century stand for the very opposite of everything it really stood for, it will not be any the easier to turn that blunder into a religious revival.

It becomes merely a matter of historical pictures and historical novels, which are the very reverse of historical. You can go to a fancy-dress party dressed picturesquely as a Roundhead, just as I can go dressed as a Cavalier; and none who know us will doubt which would be the more graceful. But even in doing so, you run up against the fundamental contradiction again; for the Roundhead would disapprove of such parties and the Cavalier would not.

Now, what I want you to understand is this. There may be, indeed, there certainly are, sentimental Catholics who tend too much to this sort of thing. On the other side, there may be men who are merely romantic about medieval things as you are about Puritan things. If there really is anybody for whom Catholicism is a matter of pointed arches and painted windows, of knights described as gallant and ladies invariably gay, I hand

him over to you and am glad to get rid of him. You can take him away. You can do anything with him, so long as you remove him from the discussion.

But here is just where the difference comes in. Those of us who are really Catholics, especially those of us who have become Catholics, do *not* base our convictions on medieval picturesqueness. You will hear plenty of people say that I do; but I never did. I think it quite as trivial merely to go to the fancy-dress party as a Crusader as to go as a Roundhead. The point of our position is not even that Crusaders were necessarily, or invariably, any nicer than Roundheads.

The point of our position is that there are definite, real ideas which we share with the Crusader; and there are *no* definite real ideas that you share with the Puritan. You can say, of course, that you share a good Puritan's preference for truth rather than falsehood or virtue rather than vice. So do Catholics. So do Mohammedans. But these platitudes are not a philosophy, or a system of ideas like that which a Catholic shares with Augustine and Aquinas. Ours are logical and special ideas, like the theories of science, which some people have heard of, and some have not. You are one of those who have not.

For instance: you recently defended Bunyan by saying that his theology was obsolete, and added that we must disregard it along with the obsolete theology of Dante. I pointed out that the two cases are exactly contrary. In the *Divine Comedy*, the divinity has outlasted the comedy: the mere comedy of errors between Ghibelline and Guef. It is the religious ideas that still shine: the mystical ideas that illuminate the mysterious politics and personalities. But the parts of Bunyan we value most are those that Bunyan valued least. When a modern novelist follows him, it is in writing of "*Vanity Fair*" and not of the "*Celestial City*"—not even of the "*City of Destruction*." Now there is a passage in the "*Paradiso*"—three lines so compact that they can hardly be translated. But anyone who sees the point will be illuminated from within with an *idea* directly connecting the special splendor of the Mother of God, in which Catholics believe, with the whole concept of the Eternal Son, in which Protestants believe—or were once supposed to believe. The moment I understood it, I knew it was—not a medieval thought—but simply a thought. The point of being a Catholic is the possession of a number of these concepts and convictions, that balance and illuminate each other, and the point is that I *do* hold those convictions in common with Dante or Bonaventura, whereas you do not hold any such thoughts in common with Calvin or with Knox.

Now those old Puritans, who possessed none of the merits that you attribute to them, did possess precisely the other merits that you do not attribute and do not possess. They did have definite ideas and convictions of their own about theology and theoretic orthodoxy. They did think about them, and think hard, and show what Rossetti used to call "*fundamental brainwork*." Calvin did think out Calvinism very thoroughly; and Calvinists, like Whitfield or Toplady, could argue for it very logically. But you do not want to argue for it at all. You

do not believe in it at all. Your friends the Puritans did affirm new ideas; but it is precisely the ideas which they affirmed which you would deny. They did convince people by argument, but always of the very things of which you would refuse to be convinced.

That is why I say that it is idle for you to talk of going back to the Puritans. You cannot go back to the Puritanism of the Puritans. You do not want to; you are the last man who is likely to want to. All you can do is to talk vaguely of the common Christian virtues of all Christendom, as if it were the monopoly of the Puritans. But Catholicism does contain something more even than the common virtues of Christendom, or of the whole world. It contains a theory of life which, while it has developed and distinguished, really is the same as the theory of life held by St. Augustine, when he decided that he could not find peace either as a Platonist or a Manichee.

When we admire St. Anselm or St. Dominic we do share the deepest convictions of the men we admire. When you admire Ireton or Miles Standish you do not share their deepest convictions. Their deepest convictions are dead, even for their admirers. In other words, you are being exactly what you falsely accuse us of being—merely antiquarian; merely reminiscent; merely romantic.

We do not care merely about the Catholic memories of the dead, but about the Catholic ideas that are still alive. And if you do not know they are still alive, you will see something to surprise you before you die.

COMMERCE

I have considered, I have bought a field,
A pleasant meadow site in paradise,
Fed by cool streams from the four rivers there,
Fanned by soft airs, and roofed with kindly skies.

It has no boundaries, east, west, north or south;
No bars of dawn or sunset fence it round;
For in that timeless place no trespass is,
Nor limits that the thought of man can bound.

I must be paying for it, late and soon,
Coin of each circumspect and difficult day,
Yet time's last hour shall find me in arrears
Forever owing what no man can pay.

I shall not traffic for earth's lovely things—
Exquisite, fragile joys, hopes flower-fair,
Dreams shot with splendor, intimate, dear smiles,
Glamor of children's eyes, gold of their hair.

I shall be captive to no brief delights,
Silken-soft pleasures, while time's moment runs—
Pale, sickly fruitage garnered ere its prime;
Mine ripens on far acres under long suns.

Within my field, the harsh, dark seeds of time
Shall bud what miracle of matchless bloom?
What winds of peace on healing errands go
Scattering silence like a rich perfume?

What seraph skylarks drop ecstatic songs
From what far deeps of blue? What wounded Feet,
White-sandalled, in its paths go to and fro
Where paradisaal blossoms star the wheat?

SISTER M. ANGELITA, B.V.M.

Sociology**Guns**

OWEN P. MACKEY

"WELL, I've been murdered seventeen times this afternoon," laughed my friend, Andrew the doorman, as I halted under the marquee of the Heathrop Arms.

"Then you're thoroughly dead, I suppose?"

"Thoroughly. Riddled through by make-believe bullets from the wooden guns of the youngsters. However I am alive enough to be glad to be over here on the Drive where there are so many kiddies. They with the sunshine, the trees and the river make life really worth while."

A feature of my afternoon's walk along Riverside Drive is a chat with Andrew. An honest philosopher, great misfortunes and much travel have given an uncanny accuracy to his judgment of men and affairs.

"Do you think these five-year-olds are more murderous than we used to be?" I queried. "You remember the numbers of Injuns we killed at their age, and the holdups, the ambushes, and the like."

"Yes, but these baby outlaws are truer to life. When we did our killing we had to move to an imaginary West, ride imaginary cow ponies and shoot scalping savages. These lads shoot about familiar street corners, preferably from the rear, allowing no quarter to the victim, and get away in motor cars parked at the curb. It's so much more natural than it used to be. Almost every week the neighborhood movie-house runs a 'killing' show. As soon as they can read, the papers will furnish all the details they need. They follow all the pictures and cartoons now. So you see it is no wonder these little rascals are armed to the teeth."

"Well, what are you going to do about it?" I asked.

"As for the youngsters, nothing. But someone ought to do something about this adult gun toting which has become a sort of a domestic science with us here in America."

"Right you are, Andrew. I'll think it over and see what can be done."

Sauntering on another three blocks, I approached that great square pile, Grant's Tomb. Over its portal the imperative inscription "Let Us Have Peace" stood out clear in the sunlight with what seemed peculiar significance. Civil strife sneaks about the land today, the product of multifarious automatic pistols, sawed-off shot-guns, pocket machine-guns and the like. Each weapon is a menace, and until the menace is removed peace will never prevail.

An unequal strife divides the community into two camps, the armed and the unarmed. For the latter the struggle is without opportunity or hope of success. Of late the methods of the former have been characterized by a dastardly dispatch. Once the prevailing code of extreme outlawry was to "shoot when cornered." Even then, many a decent highwayman often enough made a quick judgment wherein his respect for life outbalanced his fear of prison, and he surrendered. It was not so much

that he feared to die. He knew that his game was low grade and not worth the candle. Murder was a stigma he dreaded. Now all this has changed.

One reason for the change is right at hand. "It's so easy!" A sixteen-year-old murderer tells us so in just these three words. Guns and vice and booze are as easy to obtain as gum from slot machines. Only a few weeks ago a journal dedicated to fraternity and fellowship, but breathing hate in every line, carried a very alluring advertisement. A genuine horse pistol (choice of three calibers), handsome finish (how significant!), and so on, would be delivered to your own hand at your own threshold by United States mail carrier, if I mistake not, for the sum of \$6.39 or thereabouts. The weapon carries the endorsement of the police.

Poor police! How their frail thread of life blows about in the breeze of lawlessness these days! The aforesaid alleged endorsement—a sort of posthumous O. K.—also carries the conviction of a terrible irony. There is a class of heroes in our land today—certain of our police, strong, fearless men, generally fathers of families, who do their duty and die, "unwept, unhonored and unsung." The routine of their lives includes a sneaking menace of being done to death at any moment. Really the question seems most pertinent. When will the government begin to protect its police?

Not long ago I had occasion to make some purchases at wholesale from a broker. His sample rooms resembled an old-time toy shop in December. However, intermixed with the dolls and miniature sets of china, the toy steam-engines, and "Kiddie Kars," were a number of useful articles such as alarm clocks, razors, and boxes marked "Automatic Revolvers." "By the way," asked my brokering friend, "you wouldn't have any use for a compact little gun, would you?" As he unwrapped the cold, flashing, blue-colored weapon there was something engaging, almost doting in his manner. He unfolded the tissue-paper with all the delight and affection that lights up the face of the mother as she turns back the gauzy coverlets from the cradle of her sleeping babe and exhibits the pudgy little countenance to your wonder and surprise. I could not help being enraptured. It was indeed a neat little gun. But no. I did not think I would have any use for it. Some hunting is included in my winter program, but the armament I use is of a larger sort. In fact, when I get all the equipment in the car I generally feel as conspicuous as the field artillery moving up to the front. "No. I don't want any revolvers today."

Once since then I have thought, for a moment only, that I should have purchased that "compact little gat." One morning at 2:43 of the clock, a chap entered my chamber quite unbidden. He sought loose change, only that and nothing more. Unfortunately—or fortunately—I awakened, and his search was ended. The quiet, considerate manner of his retiring always rouses me to admiration when I think back on it. No haste, no disturbance. I would never have shot such a gentleman. But I am afraid his type is passing. Two incidents within a month here in New York City confirm me in this opinion. Thieves entered apartments and on the slightest sign of

awakening killed the occupants and fled. "Shoot when they holler!" seems to be the new code.

There is only one way that a citizenry can be protected against killers of this sort. The State must have such a control over the manufacture, sale, importation, and carrying of firearms as to make gun-toting almost impossible. If one-tenth of the money and energy used to keep real beer from our grown-ups were expended on a check-up of the gun situation *this democracy* would be a little safer and then we should worry about the *world*.

Now, if it is so easy to file-index finger-prints, if the picture records of our police departments are so complete, it would seem really quite possible to follow a weapon from the factory throughout its life until it finally explodes from old age. Of course there are all kinds of laws governing the bearing of firearms on our statute books at present, but they only scratch the surface of the difficulty. The demand for such arms is limited, or at least should be. Why should the supply keep on increasing? Respectable citizens keep about the same safe distance from guns as from live wires. Who, then, buys them?

An effective license system on motor cars prevails in every State in the Union. One would not get very far on any highway in the land without a license, or with one a year old. Why not keep some such accurate record of revolvers? If machines are made and sold which threaten the lives of citizens, the Government, Federal and State, has a right to know about it. It would certainly be no tax on the ingenuity of Uncle Sam to keep an accurate account of all guns made or brought into this country, and of the legitimate possessors of such. No citizen in his right mind would object to any program of frisking or confiscation which would remove from our daily lives a danger which has become entirely too familiar.

And these neurasthenic youths, they handle six-shooters with the same careless abandon as they do cigarette lighters. By some sort of fool's luck they never blow their own heads off. And that damsel in the subway with the red hair—what's left of it—the hat pulled down tight over \$3,000 in bills, and the vanity bag containing mirror, a .45 *et al.* Really all this is not fair to the general public. It too has nerves.

Out West years and years ago, a high sense of responsibility was required of all "gun-toters!" There was a regard for the bystander and the innocent which stamped a mark of chivalry on an otherwise crude civilization. There was a frankness to its gun play which shames the sneaking methods of modern murderers, who use crowds of shoppers as foils. And what a merciless wrath was visited on the "fool and his gun," the careless shooter, the "didn't-know-it-was-loaded" moron! But now we must all take a chance and hope for the next breath before our lung is punctured. After all, there is more truth than humor in the suggestion of the cartoonist that we all get bullet-proof vests or overcoats or even underwear. And what a reflowering of knighthood there would be, at least externally, in a return to garments of plate and chain mail!

At any rate Andrew was right. "Somebody ought to do something about it."

Education

Teacher Rating

SISTER JOSEFITA MARIA, S.S.J., PH.D.

"WHEN a man cannot measure" writes Plato in his "Republic" (Book iv.) "and a good many others who cannot measure, declare that he is four cubits high, can he help believing what they say?" With a great deal of mechanical ingenuity supervisors, school boards and school officers have devised a system by which, with a minuteness worthy of a Sherlock Holmes, they can classify teachers as competent, mediocre, or unfit; and teaching itself as positive, neutral, or minus.

This much-debated question seems to have two sides, hence it is open to discussion. Some say that as far as teachers are concerned, "teacher-rating is a source of unhappiness and dissatisfaction," while others declare that the rating system functions in promoting the growth and development of teachers. However, no criticism is effective unless the teacher is convinced that it is just; unless the ratings are recognized as fair, they become merely sources of irritation and unhappiness, and, consequently, a cause of diminished efficiency.

Auto-rating, however, is of incalculable value, for it induces self-analysis and self-criticism on the part of the teachers. It induces them to become self-critical and assume a questioning attitude towards their work; consequently they come in a direct way to appreciate supervision, and to profit by constructive criticism. For, as Rugg remarks: "If a rating scheme is to be truly helpful, its chief element must be self-improvement through self-rating." Improvement of teachers in service rests directly upon the initial step of self-criticism. It can be stimulated from within more helpfully and continuously, provided objectives—impersonal schemes—can be developed by which teachers can be made critically conscious of their strength and their weaknesses.

Some educators do not believe that the product of a school can be measured objectively. If one does believe that objective measurement is possible and desirable for school work, then a scheme for judging or rating the individual worker which does not lay the larger emphasis upon the measurable product of the worker is inconsistent with our theory. It is impossible to measure an educational worker's output as rigorously or as inclusively as that of an industrial worker.

Products and results should be given greater weight than any other single item. The true measure is the product which individual ability plus effort is able to bring forth. Some will contend that the accurate measure of any worker's ability can be taken in terms of product, only when the quality of the raw material is known. To this we answer that intelligence tests enable us to measure native ability, while standardized tests do the same for acquired ability.

It would seem that hitherto these rating schemes, instead of attempting to formulate a basis for judging the value of a worker, have in reality tried to establish a basis for judging his or her possession of the characteristic

necessary for success. In rating teachers the following principles should be employed:

1. Teaching, not teachers, should be rated.
2. Teaching is measurable in terms of result only.
3. Results may be classified as inferior, below average, average, above average, or superior,—only with reference to the amount of improvement made, and the ability of the particular group to profit by the instruction.

In formulating a rating scheme the following working principles have been given:

1. The chief purpose of any teaching-efficiency scheme is to serve as the means of promoting the development and improvement of the individual teacher.
2. That the content basis of any teaching efficiency should be the result of cooperative determination between the members of the teaching staff and the supervisor.
3. That the content basis should attach primary importance to objective items representing those results of teaching capable of objective valuation rather than contributing personal factors.
4. That clear and definite meanings should be attached to each item that enters into a fixed estimate of the value of the teacher's accomplishment.
5. That the original estimate of fitness, calculated according to the accepted plan, should be made by the teacher, and not by the supervisor.
6. That this original estimate should be subject to correction only after a conference between the teacher and the supervisor.

In some cities, the rating cards are kept by the principal. Yet the teacher should have access to them since, in no other way, can she better direct her efforts towards improvement than by knowing what matters the principal regards as important. These schedules of classification should set in clear and unmistakable terms the necessary goals of effort toward high attainment in the various aspects of teaching character. They should serve as one of the greatest possible stimulations to proper effort. When teachers have before them the definite things to be attained and definite levels to strive for, they can aim intelligently, and the major task of removing weaknesses is taken from the shoulders of the supervisory staff.

Again, there could scarcely be devised a better plan for destroying the confidence of teachers and alienating their support than by keeping them in ignorance of their professional standing. If ratings are worth anything, they are worth imparting to the teacher. Rating is more than an inspectorial device for *measuring* efficiency; it is a supervisory device for *increasing* efficiency.

This brief study in teacher rating has been made, first to learn how far the rating cards in use have any regular standard, and secondly, to discover just *what* the principals and supervisors are marking;—whether achievement, or qualities necessary for success. With this end in view a brief questionnaire accompanied by a request for the rating card in use, was sent to fifty-five superintendents of fifty-five cities, each having a population of 100,000 or more. Forty-eight of the superintendents replied; but in eleven cases rating cards were not used. In one city a rating scheme had been used for about six months and then discontinued, owing to the dissatisfaction it had caused to both teachers and principals.

Some of these rating cards are rather peculiar. In the letter accompanying such a card the superintendent declared that he was not satisfied with it—it was *too general*

and he would prefer that it were more specific. He has some grounds for his criticism, for the card in question has no headings, and no qualities are listed.

Another unique rating card is four by six, with a line for the teacher's name at the left, while at the right is a short line for the grade of work. Then comes the rating expressed thus:

E G A F P

The principal or supervisor is supposed to draw a circle around one of the above letters. Three statements in justification of the principal's rating are to be written below.

From the collection of cards sent by the different superintendents from the various cities, a table was worked out in which the qualities listed in the rating cards were ranked in the order of importance, and the rank was assigned on the basis of weighted values. This table definitely points out that it is not achievement, technique of instruction, or even scholarship that these supervisory officers consider of primary importance in evaluating the teachers.

In the qualities listed, personality ranked first; discipline, second; scholarship, third; technique, fourth; teaching ability, fifth; cooperation, sixth; voice, seventh; health, eighth; success in character-building, ninth; professional attributes, tenth; personal appearance and room, eleventh; achievement, twelfth; professional improvement, thirteenth; leadership, fourteenth.

This study seems to point out that whatever method is finally worked out, the chief advantage to be gained is the constant growth and increase in efficiency on the part of the teachers. If teacher rating is to be justified at all it must be primarily in order that the welfare of the pupils may be promoted, and this in turn presupposes the promotion of teaching-efficiency.

CUTTING A BOOK LEAF

What maid shall I find here
In these immaculate pages where none yet
Has searched? What poet heart shall be laid bare
From yesterday, when these are torn apart
And the unfolded fear
Or triumph breathes a joy or a regret?
To die, or still to be remembered where
All things immortal go, all things of art?

What are you going to say,
My poet? Will you dream of melodies
That sing a silver song above the stars?
And will you dream of love, and youth, and age,
Today and yesterday?
Will your day make tomorrow's memories?
And will they be of mysteries and wars,
Breathing romance upon your paper stage?

What right have I to read
These things that lived and laughed, or lived and cried
In your heart's house? For when you dreamed these words,
The shades were drawn down tight against the rain
Of shallow tears. Indeed,
My poet, when these silver songs had died
Upon your lips, a thousand singing birds
Caught up the melody to sing again.

NORBERT ENGELS.

With Scrip and Staff

THE growth of the Congregation of the Sisters of the Blessed Sacrament for Indians and Colored People, frequently spoken of simply as "Mother Katharine's Sisters," is remarkable, not only because of the difficult character of the work that they are called to take up, but also in view of the fact that they cannot recruit their numbers from their schools and institutions, as do the members of so many other teaching Orders. In *Mission Fields at Home*, the new organ of the Sisters of the Blessed Sacrament, Mother Katharine Drexel, their Superior General and Foundress, speaks as follows of their development:

There are Sisters with us here today who were the first to start out on "our great adventure" in the mission fields amongst the Pueblo Indians of Santa Fe, some thirty-four years ago. Since then, year by year, more Sisters of the Blessed Sacrament have gone out into the mission fields, until now we have in twenty dioceses and seventeen States, thirty-one houses which minister to forty-two schools. Every house has, with the blessing of God, increased and multiplied.

At Cornwells, Pa., the training school for colored boys and girls stands as a monument to Mother Katharine's zeal. The development of the colored work of the Sisters in New York, Philadelphia, Columbus, Cincinnati, Cleveland, Chicago, St. Louis, Nashville, Atlanta, New Orleans, Macon, and other centers, in addition to a small legion of rural schools, could hardly be told in a single volume. So rapid has been the expansion of their work for the two races that, though there are 190 Sisters in the school service alone, they are obliged to employ seventy-nine lay teachers in their own schools. "We should need for our present works," says Mother Katharine, "were we to replace the secular lay teachers by Sisters, at least 107 additional Sisters. The carrying on of this great burden of secular teachers costs the community nearly over \$60,000." Yet all this is slight in comparison with the vast field of over 11,000,000 souls amongst the colored and 240,000 amongst the Indian population of the United States.

TWO great principles appear to have had much to do with the growth and success of Mother Katharine's works: one of supernatural means, the other of natural wisdom.

For supernatural help, as source of inspiration and strength, she sought and obtained a special privilege, as narrated, in the description of the Mother House at Cornwells:

The great privilege has been given the Sisters of daily Exposition of the Blessed Sacrament in the chapel of St. Elizabeth. All day long, in silent adoration, the black and white-veiled Sisters offer their prayers. . . .

Here, in the peaceful sanctuary, enthroned in the golden monstrance, is the vitalizing force of the whole Congregation. From the Eucharistic Heart of Jesus Hostia goes forth the dynamic energy that pulsates through the arteries of the Congregation, the current that carries the elements of the real life, the spiritual and ideal, into the yearning souls of men.

On the other hand, Mother Katharine and her followers realized from the beginning that religious inspiration alone would take no solid root in the souls of those whose lives

they were trying to reach, did they not offer them every possible advantage in the way of education. To quote further from the same description:

As the novices must be spiritually trained, that is, taught the science of the saints, so likewise they must be trained in worldly science to meet the demands of their Rule, which says, "They must teach and instruct the Indians and colored races, not only in religion but in other useful knowledge according to their needs and capacities." For this reason, St. Catherine's Hall, a stone's throw from the Novitiate, has been erected, fully equipped with classrooms, lecture rooms, laboratories and library where the future Sisters may learn to become efficient teachers and workers among the peoples whom they are to serve and bring to Jesus in the Blessed Sacrament. . . . Many of the Sisters after profession are sent for residence to various Catholic colleges and universities where they may qualify for the necessary academic degrees.

St. Francis Xavier's College, in New Orleans, which is conducted by these Sisters, is as yet the only Catholic educational institution in the United States which offers a college course to colored young men and women.

THE missionary's contacts with other races, especially those, like the Indians, in possession still of their ancestral manners and customs, has a value for the "civilized" folks at home, in addition to the benefits conferred abroad by the missionary's efforts. For the increased knowledge of ancient customs and racial traditions helps to throw light on our own social institutions. Particularly it offsets the supposed facts of primitive life which are so ingeniously used at the present time to discredit family life, marriage, and other foundations of our social order.

Prof. John Dewey, writing in the *New Republic* for December 5, tells of what he saw in Russia of the warfare that the Communists are waging, through educational means, on family life. Much of the ammunition, however, that is shot off in this regard is taken from supposed observations of primitive, far-off peoples; against which supposed observation the accurate testimony of the missionary contrasts with telling effect.

It is interesting therefore to note that, besides their regular educational activities, the Sisters of the Blessed Sacrament have been making a careful study of Indian folkways and customs, and are planning by means of their new publication, to add to our record in this respect.

A CURIOUS survival of the primitive ritual religion of the Pueblo Indians, in our American Southwest, is told of as follows:

On All Souls Day the Pueblo women, arrayed in their festal manta and bright-colored headshaws and back-kerchiefs, visit the little graveyard, and while planting in the grave the blessed candles decreed by Spanish custom, also place on it a basket of grotesque-shaped loaves of bread. . . .

Acoma, distinctively fascinating among the Pueblos, celebrates All Souls Day as a great *fiesta*. At nightfall, on the eve of the feast, a group of boys go about the village ringing a bell, while chanting in a monotone a request for food, which, needless to say, is given them. A portion is carried to the cemetery and placed at the foot of the wooden cross erected there. The intercession—"Through the sign of the Holy Cross deliver us from all our enemies"—is said in Spanish, and ends the ceremony.

A similar custom amongst the Winnebagos in north-eastern Nebraska is related by the same writer:

When at our mission school there, a few years ago, I noted a mild flutter of excitement among the little girls on All Souls Day. It was a bitter, cold, raw day, the kind of day which makes one feel grateful for the warm indoors. One of the little girls, her winsome smile replaced by a pathetic seriousness, queried: "We go graveyard now?" and after a moment of silent suspense, pleaded further, "We always put candy and nice things on the grave today." Her mother slept in the quiet God's acre, and the little one, having asked the Lord in the Tabernacle to grant to her mother "refreshment, light and peace," wished to be faithful to her Indian custom as well.

This Christian memento of the Dead was undoubtedly grafted by the early missionaries on a pagan practice. It is characteristic of the maternal love of Mother Church to make use of any custom or rite as a channel through which to conduct an understanding of the true religion.

How deeply the Pueblos prize their Catholic Faith was shown at the visit of the Apostolic Delegate, Archbishop Fumasoni-Biondi, to St. Catherine's Indian School this year. "That holy Faith has come down to us," said the Indian boy who addressed the Delegate, "as a priceless treasure to the generations of the Pueblo nation since the year of Our Lord 1540. In that year it was a noble son of St. Francis, Fray Marcos de Niza, who brought to our ancestors the sweet message of Christ. . . . Of all the tribes of Indians living in this country, we pride ourselves on being almost entirely Catholic." And since they are equally staunch citizens of our Republic, they are one more instance that the Catholic Faith is, in every way, of the American soil.

THE PILGRIM.

Literature

Father Ryan's Poems

MICHAEL KENNY, S.J.

INTEREST in Father Abram Ryan as man and poet is still active in the fifth decade of his silence. His fame reaches far beyond the Southland whose laureate he was once rapturously acclaimed. An animating discussion of his life and origin recently enlivened reviews from New York to San Francisco, following a striking article by Mrs. Henry-Ruffin in *AMERICA*, who vindicated Father Ryan's authorship of "The Conquered Banner" against a claim for another writer who had chanced to use the nom-de-plume "Moina." A recent graduate of Spring Hill College, Mobile, promptly supplied proof that "Moina" was the signature invariably attached by the modest poet to his productions at that period.

Therewith, Mr. Hugh Mulherin of Augusta, Georgia, made a contribution of richer value in giving several unpublished poems of Father Ryan to the world. There are not many such, for though in the afterglow of the "Lost Cause" every album sought lines from the author of its defiant dirge, the poet's shrinking modesty forbade compliance except for choicest friends; and these he found in his pastorate of St. Patrick's, Augusta, where he officiated from 1866 to 1870, while editing betimes the *Banner of the South*. The Catholics of Augusta are a

chosen tribe, and "Irish" at that, as the Faithful are often designated in Georgia, whatever their racial origin. The diocesan Catechism, published by Bishop Verot in the 'sixties, propounded the question, "Are the Irish the only members of the Catholic Church?" and returned the evidently unconvincing answer, "No, the Irish form but a small part," etc. Augusta's Catholics are still militantly "Irish," and, though but a fraction of the population, have exercised a dominant influence. Patrick Walsh, editor, mayor, and U. S. Senator for Georgia, was equaled in moral influence by William Mulherin, whose sons and grandsons, with their Rice, Mullarky and like alliances, maintain his traditions. It was mainly this close-knit clan, under the leadership of Sir Patrick Rice, K.C.G., that founded the Catholic Laymen's Association and its well-edited fortnightly, the *Bulletin*, both justly acclaimed models of their kind; and their single Council has furnished two members, Victor Dorr and Patrick Rice, to the National Board of the Knights of Columbus.

In such a circle Father Ryan's muse expanded, and a Mullarky album, now an heirloom in the family of Grand Knight John Mulherin, holds several pages of his distinctive script. Other such friends he found in the Henry family of Mobile, and once to assuage a sorrow of their daughter enriched her volume of his poems by improvising another on the fly-leaf. This is the Mrs. Henry-Ruffin, herself a poet and novelist of distinction, who fifty years later defended him so ably in *AMERICA*. These transcriptions of a moment's inspiration are distinctive of the poet and the priest, marks that are visible in most of his productions.

In a short but memorable preface to the first edition, which he reluctantly permitted the Hon. Hannis Taylor and John Rapier of the *Mobile Register* to publish in 1880, he deprecated the title of "Poems" for "verses written at random, in a hurry" as mood or occasion called: "Hence they are incomplete in finish as the author is; though he thinks they are true in tone. His feet know more of the humble steps that lead up to the Altar and its mysteries than of the steps that lead up to Parnassus and the home of the Muses. And souls were ever more to him than songs."

In this modest, yet masterly summation, Father Ryan quite unconsciously pays high tribute to his character and work. His priestliness permeates and sublimates his poesy. Born, probably in Norfolk, Va., August 15, 1839, of Irish parents who had carried from Tipperary and Limerick the best traditions of faith and nationhood and holy reverence for God's priest, and educated at St. Louis by the Christian Brothers and the Vincentians of "The Barrens," Father Ryan seems to have blended heredity and environment into a harmonious unit wherein priest, patriot and poet were inseparably twined. The piety that fostered his priestly vocation was reinforced by his poetic vision of God's presence in His works, and his sacramental and patriotic ministry drew it into focus and expression.

Volunteer chaplain in the Civil War soon after his ordination, the heroic death of his brother, Captain David Ryan, evoked his first poetic memorial, pronounced by Hannis Taylor the greatest since "The Burial of Sir

John Moore" and fully its equal in deep and martial pathos. It will live, with "The Conquered Banner," "The Land We Love" and the "March of the Deathless Dead"; for though States rights and regional liberty, which mainly motived the Southland's defenders, are more honored now by the Northern victors than the Southern vanquished, there will always be hearts athrob to the true ring of patriotic feeling, and also, alas! despite our peace preachings, devotees of Lost Causes to

Gather the sacred dust of warriors tried and true
Who bore the Flag of a Nation's trust,
And fell in a cause though lost, still just,
And died for me and you.

Appointed pastor at Knoxville, Tenn., on the dispersement of his division, Father Ryan was rehearsing a Gregorian hymn with his choir when Lee's surrender was announced. To the tune of that hymn he at once wrote down "The Conquered Banner" and one of his choristers had it published, May 24, 1865, in the New York *Freeman's Journal*, whose editor, the famous McMaster, had been imprisoned for deprecating anti-Southern virulence. It was sung or declaimed in every Southern home and school by the post-war generation, but now is rarely heard in Dixie. The narrow, domineering, centralizing spirit of the extreme abolitionist Puritans, sweeping South with Prohibition and like statocratic nostrums, has made a victorious march, wider and more sinister than Sherman's, which has dethroned the poet-priest from his throne of song, and furled "The Conquered Banner" in hearts as well as hands—though not, perhaps, "forever," or for long.

Father Ryan became reconciled to the Union, as appears in "Reunited," a noble tribute to generous Northern aid in the yellow-fever epidemics of the 'seventies, whereby "The Bride of Snow, The Bride of Sun, in Charity's espousals were made one." But he had no apologies for his war poems; and one of his best, the ode to "Cleburne," now in possession of Spring Hill College, was written after the publication of his volume. Like Alexander and Linton Stephens, he thought the South was battling for the "spirit" of the Constitution, and he feared the sequel of dominant centralism which the far-seeing Stephens brothers had forecast. Yet, once the "Reconstruction" days were over, the priestly note was uppermost and he could say:

To the higher shrine of love Divine my lowly feet have trod;
I want no fame, no other name, than this, a priest of God.

Thereafter, his was "The Master's Voice" whether in poem or in pulpit, and he lived, as he sung, "The Song of the Mystic." His "Crown for Our Queen" is a rich garland of prose songs for each day of Mary's month. Stationed in Mobile Cathedral, 1870-1877, and pastor of St. Mary's from 1877 till his death in 1886, his impassioned oratory drew hearers of all creeds, who were swayed as much by the man as by his burning eloquence. One of them, Hannis Taylor, then a young lawyer, later Ambassador to Spain, and America's greatest juristic his-

torian, in a fine appreciation of his mystic personality and power in "Library of Southern Literature" (Vol. V), records that the charity of his great heart fell with infinite tenderness on the poor and lowly, "alike upon the just and the unjust"; that "he revealed in the perils of a yellow-fever epidemic"; and, seeking alone a noted courtesan who was stricken and abandoned, he nursed her till death released the soul he had healed, and his sermon on this Magdalen reached the heights of Bossuet; that about him was a magnetism that cast a spell on hearers and beholders. This spell still held a generation later when Hannis Taylor found the Faith of Father Ryan; and "in death they were not divided."

But his spell has no charm for our modern modists of synthetic and phrenetic verse, who seem to think poetry a de-rhythmed medley of fancied quintessences and twisted realisms and idealisms canned helter-skelter in gilded tinneries. This up-to-date school, that has never had a poet of stature, would rule him from the realm; but, if the rhythm music of holy thought and high imaginings is poetry, Father Ryan has the true accent of greatness. Disdaining to labor out the artifices of art, he may fail at times to finish the facets and the polishings; but the diamond is always real and the gold rings true. Abounding in such lines as picture Father Etienne in death, "A shadow slept folded in vestments, the dream of a smile on its face, dim soft . . . like a halo of grace," his sad but hopeful muse holds many a thrill for souls and minds unspoiled, as his mystic thoughts, that "wear holy veils on their faces . . . too pure for the touch of a word," float sweetly from the "Valley of Silence."

Referring to his untimely death in 1886, Hannis Taylor said finely: "The spirituality of his nature was ever beating against the bars." It still beats inspiringly through his measures to the accompaniment of the soft music of his "most trusted friends, my blessed Beads."

Ye are the only chain I wear,
A sign that I am but the slave,
In life, in death, beyond the grave,
Of Jesus and His Mother fair.

The last verses of "My Beads" are Father Ryan's epitome.

CHALLENGE

Tell me, where shall our meeting be,
Messenger, Messenger out of the North?
On the warm plain or the cold sea?
When I am girt and going forth
To work a crime, to win a crown?
To council, war, or revelry?
Or on a couch of rags or down?
Messenger! Messenger! Answer me!

"The day that you were born, that day
I entered your blood and bone,
And since to woo or war or pray
You never have gone alone,
For deep as is the pulse of you
Grim tryst we keep and rendezvous."

LOUIS DOYLE, S.J.

REVIEWS

The Struggle for Catholic Emancipation. By DENIS GWYNN. New York: Longmans, Green and Company. \$3.50.

Catholic Emancipation. By REV. TIMOTHY O'HERLIHY, C.M. Dublin: M. H. Gill and Son. 3/6.

Next Spring, probably in March, will be held the celebrations commemorating Catholic Emancipation in Great Britain and Ireland. Ambitious plans for these centennial remembrances are already in preparation. And among these preparations, not the least important is that of supplying through books and pamphlets the history of the exact facts and the biography of the champions and the antagonists of this epochal day for British and Irish Catholics. For a full understanding of what Catholic Emancipation means, it is necessary to know not only the sequence of events and the causes that led up to the passing of the Emancipation Bill in the House of Commons on the evening of March 30, 1829, followed by the passage in the House of Lords and the signing by George IV, but also the effects that the Emancipation Bill had on the Catholic population and the results that have now lasted through a century. A volume consisting of surveys of Catholic achievements during the past century, written by leading Catholic authors, is now in preparation. Mr. Gwynn's book looks at the history leading up to Emancipation. It is a most complete and authoritative narrative of the struggles, especially in Ireland. Taking up the threads of the iniquitous Penal Code as they were in the latter part of the eighteenth century, Mr. Gwynn records the efforts of the first pioneers and the first concessions; the subsequent agitations, conventions, set-backs, chicanery, perjury, broken pledges, bigotry, treachery, concessions, rebellions, disunions and all the other noble and putrid elements that inhered in the conflict; the final triumph of justice under the leadership of O'Connell and the hysterical acceptance of tolerance by the King and his Ministers. It is a story of bitterness but it is written with rare impartiality and cold objectivity by Mr. Gwynn. The celebrations in honor of Catholic Emancipation, it may be repeated, are likely to be staged on a grand scale. But heed should be paid to Father O'Herlihy's little volume. He is more concerned with conclusions and deductions than with the sequence of events. "For a hundred years the country has had to pay a heavy price for the blunder of Emancipation," he says. "To say that Catholic Emancipation was an egregious mistake is a form of expression that will grate on many an ear," he states. And again, about O'Connell, though he appreciates the greatness of the leader, he says: "He mistook Emancipation for Repeal, etc." and, "Thus O'Connell was, almost in his own despite, a great destroyer." Father O'Herlihy's voice should be heard, though he is in the minority.

F. X. T.

God and Creation. By THOMAS B. CHETWOOD, S.J. New York: Benziger Brothers. \$3.00.

This second volume in the "Truth of Christianity Series" is described in a subtitle as an epitome of the fundamental truths of religion as found in the Scriptures and the Tradition of the Church, together with the arguments from human reason. It continues the apologetic work of the late Francis X. Doyle, S.J., and treats of Faith, the Unity and Trinity of God, the Creation and Fall of Man, the Last Four Things and kindred topics. Primarily intended as a text for college purposes, the general doctrines are expained briefly, clearly and simply. Occasionally, however, there are longer and fuller discussions of the more important popular and current theological problems such as evolution, spiritism, hypnotism, etc. Using as the foundation of his volume the works of older and authoritatively recognized theologians, mostly Latin, Father Chetwood clarifies and modernizes these by emphasizing especially the difficulties which the contemporary religious discussions engender, and which are more likely to engage the attention of our Catholic collegians and lay-folk. Necessarily, many of the questions the author treats are highly metaphysical, yet there is little abstruseness in their presentation. Special care is taken to distinguish for the pupil doctrines which are "defined" or "of faith" from teachings, however popular they may be, which belong not to Revelation but

to theological speculation. The complexity of the material with which the volume deals necessarily demands that there be frequent cross-references to the various questions treated and the author would have materially assisted his readers and students had the references been paginally indicated.

W. I. L.

The Chevalier Bayard, A Study in Fading Chivalry. By SAMUEL SHELLABARGER. New York: The Century Company. \$4.00.

The wealth of biographies which flood the modern book mart leads even the casual reader to make comparisons. There are several currently prevalent modes of treatment, which there is not the space here to enumerate. The antithesis to all of them is plain, unfrilled, honest-to-heaven, historical, scientific biography. Such is Samuel Shellabarger's "Chevalier Bayard." Pierre Terrail, Seigneur de Bayard has had other biographers (primarily "the Loyal Servant, believed to have been a Jacques de Mailles") but it has been Mr. Shellabarger's task to take and arrange all the data in a methodic fashion in the first English account of the Lord of Grenoble. He has succeeded admirably in according just the right proportion of importance to his subject, of showing his faults without defaming his character, and of allowing the reader to draw his own impressions of the Chevalier from the mass of facts presented simply and impartially for their consideration. At the close of the book the reader finds himself in possession of a portrait, simple and austere, complete withal and undeniably smacking of authenticity. But the method which Mr. Shellabarger employs is even more interesting. He limits himself to facts and their natural sequence; he does not bother to probe into the motives or mental processes of a man long dead. He does not draw conclusions out of his own mind except the most obvious. He allows the man's deeds to speak for themselves. He shows Bayard just as he was, a landmark amidst the passing centuries, a picture of "fading chivalry."

P. M. Jr.

The Pageant of America. Volume VII. In Defense of Liberty. By WILLIAM WOOD AND RALPH HENRY GABRIEL. New Haven: Yale University Press.

The Pageant of America. Volume IX. Makers of a New Nation. By JOHN SPENCER BASSETT. New Haven: Yale University Press.

The Pageant of America. Volume X. American Idealism. By LUTHER A. WEIGLE. New Haven: Yale University Press.

Those whose good fortune has permitted them acquaintance with the previously published volumes in this interesting and attractive pictorial history will welcome these latest additions to the set. As might have been anticipated they fully measure up to the excellent standard of scholarship and workmanship which merited general approval for their predecessors. Volume VII deals with our military history from the Civil War to the part we played in the recent world catastrophe. While the domestic struggle between the North and the South receives major attention, the Spanish-American conflict and the campaign in the West Indies in the late 'nineties, and the American expedition to China during the Boxer Rebellion, are not ignored. Though the editors are on treacherous ground here, discussing delicate domestic and international problems, they are careful not to give any offense or to manifest partisanship in the interpretation they place on the movements with which they deal. There are some unpalatable truths presented, among them the frequently ignored fact that the Civil War was one of the fiercest and most sanguinary wars of the nineteenth century and for this Americans must assume full responsibility, since no foreign nations were in arms. Withal the story is thrilling and, though tragic, frequent humorous pictures and incidents are injected to relieve the somberness. "Makers of a New Nation" supplements the content of Volume VII and has to do with our national political evolution since the Civil War. Though a fine foreword by the Editor summarizes the story of politics in the United States for the past sixty years, one notes a tendency to scatter honors for distinguished service quite generously, ignoring the scandals that shadow the history of the Reconstruction days.

To many Dr. Weigle's contribution will probably prove one of the most interesting in the whole "Pageant," dealing as it does with two subjects very close to the large majority of our people at large, religion and education. While the panorama is far from complete the significance of the contribution of both these elements to our culture and civilization and prosperity is clearly apparent. However some will regret the implication in the foreword that religion is merely a human institution. It is gratifying to know that the three remaining volumes of the set as projected will shortly be off the press.

W. I. L.

Father Scott's Radio Talks. 1927-1928, Station WLWL. By MARTIN J. SCOTT, S.J. New York: P. J. Kenedy and Sons. \$2.50.

Fan-mail addressed to radio speakers is considerably on the decline. A few years ago, the unseen audience felt it a duty to reveal the fact that it had its earpieces clapped on and that its crystal sets were working admirably. Though the practice of writing to the radio lecturer is not so frequent as heretofore, more than sufficient letters of commendation have reached Father Scott to force him to reprint his WLWL talks. It is well that he has thus preserved the spoken word in print. The "talks" are brief, lively, and convincing. They must be so, if they would hold the attention of the listeners when song and music are on other programs. They are well constructed and cogently expressed. Their subject matter, too, had necessarily to be something of popular appeal, something under controversy. "Does It Matter What We Believe?" is the first topic, and the last is that which has so captivated the American mind during the campaign-months, "The Pope." Between these two subjects, Father Scott discusses the pertinent matters of interest to Catholics and non-Catholics; sex, marriage, divorce and children; modernism, church unity, and religious relations; Catholic beliefs and practices. The book is a welcome addition to Father Scott's other apologetic writings.

F. X. T.

Newman on the Psychology of Faith. By SYLVESTER P. JUERGENS, S. M. New York: The Macmillan Company. \$2.75.

Cardinal Newman. By GEORGE J. DONAHUE. Boston: The Stratford Company. \$2.00.

The author of the second book begins his preface: "There is no end, it seems, to books on Cardinal Newman. And yet the subject is by no means either exhausted or understood." That is the reason why books on Newman are always welcome. The first volume mentioned has special interest. Newman has long since been accepted and followed in France as *maître* in religious thought, and German scholars of late years have carefully analyzed his religious message. In this country, on the contrary, the great religious thinker of the last century has been treated almost exclusively as a man of letters and a theorist of schools. So this book of Father Juergens does well to introduce Newman the apologist. Newman's "Grammar of Assent," proposed to be "the popular, practical and personal evidence of Christianity, as contrasted with the scientific; and its object would be to show that a given individual high or low has as much right, has as rational grounds, to be certain as a learned theologian who knows the scientific evidence." Thus the burden of Newman's essay was the delicate analysis of the act of Faith, which theological treatises have not succeeded in making popular; and even though he gave it his distinctive charm, it remains an obscure work. Father Juergens offers an analysis of Newman's whole teaching on Faith, explaining the terms "illative sense" and "notional and real assent" etc., and meeting difficulties by a full reference to all that Newman has written. The author realizes that his study bears the same relation to Newman's work as does the skeleton to the living man; and we must agree that the analytic form of the book is not the most inviting, especially for those to whom it is particularly offered, namely, Christian youth at secular colleges. It is nevertheless a fertile and scholarly work. Father Donahue intends his volume to be an introduction to Newman for Catholic college students, and as such it should prove appealing.

M. J. F.

BOOKS AND AUTHORS

Books on the Mass.—In virtue of their membership in the Mystical Body of Christ, of which Our Lord and St. Paul both speak so frequently and so beautifully, the Faithful, as often as holy Mass is celebrated, become co-offers with Christ of His Sacrifice, and at the same time are offered with Him to His Heavenly Father. Many fail to recognize this truth, though its realization would put an entirely different aspect on their presence at the Holy Sacrifice. It is the scope of "My Mass" (Benziger. \$2.00), translated from the French of the Abbé Charles Grimaud by the Rt. Rev. Msgr. James F. Newcomb, to emphasize this share of the Faithful in the great sacrificial Act. The translator has done a valuable work in making this instructive volume accessible in the vernacular. It should make for a more reverent and fruitful participation on the part of the laity in the Holy Sacrifice, and preachers and ascetics will also find in it much that they will enjoy.

The Catholic laity are debtors to the prolific pen of the Rev. Martin J. Scott, S. J., for another volume that they will find as helpful to the upbuilding of their practical faith and their spiritual life as the many which have preceded it. In "The Holy Sacrifice of the Mass" (Kenedy. \$1.50), the history and nature of the great central act of Catholicism is told clearly and briefly, and the meaning of its rites and ceremonies explained. Everything of a purely technical nature is avoided, while much is introduced to further the devotion of the Faithful in their assistance at this weekly exercise. Rubricists and moralists may quarrel with some of the details, and other critics find fault with a number of apparently unnecessary repetitions, yet withal the volume should prove popular. A number of illustrations are used to portray the ceremonial part of the Mass, though in one or other the server might have been more accurately portrayed.

In 1924, the Rev. Joseph A. Dunne, as a contribution to the liturgical movement, published for the use of pupils in our secondary schools and colleges a detailed explanation of the ceremonies in the Mass, which indicated an amount of scholarly research, and was put together in an interesting and attractive way. With time Father Dunne's volume has not lost its interest, and a reprint *de luxe* of "The Mass" (Macmillan. \$2.50) has been announced. Priests will find it helpful for their Sunday instructions, and clerical students in their preparation for the offering of the Holy Sacrifice. Members of Catholic study clubs will also reap from it a wealth of information on a most important phase of their religion.

Ascetic and Practical.—"Greater Perfection" (Kenedy. \$2.00) is a series of conferences written by the late Sister Miriam Teresa, a novice with the Sisters of Charity of St. Elizabeth, Convent Station, N. J., and edited by her brother, the Rev. Charles C. Demjanovich. They cover a wide range of topics mostly devotional and ascetical, and would indicate that though her religious life was very brief, hardly more than two years, Sister Miriam Teresa was a woman of more than ordinary spiritual understanding, human insight, and natural accomplishments. In manuscript form, we are told, the conferences have been profitably used not only in the Convent Station community but elsewhere in the United States, England, Ireland, and Australia. Their scope and merit is well summed up by the Rt. Rev. Msgr. Thomas H. McLaughlin in the foreword which he writes wherein he says, "In a marvelous yet simple manner we have here unfolded the means, in accordance with the principles of a most profound ascetical theology, of achieving intimate union with Almighty God through prayer that in nowise comes into conflict with the duties of one's state in life." Not only Religious but all who are serious about the things of God will find spiritual refreshment in the conferences.

A third edition is announced of "Twilight Talks to Tired Hearts" (Techy Mission Press, S.V.D. \$1.00) by W. W. Whalen. In content some twenty brief spiritual chapters, they will afford earnest souls meditation material and spiritual reading. Instruction, devotion, and inspiration are happily mingled in the various papers, which treat such diverse topics as death, temptation,

humility, the last judgment, the rosary, the Precious Blood, mortal sin, the Sacraments, etc. The author makes copious use of apt quotations from ascetics and moralists which add to the significance of the reflections he offers.

Reprinting in great part articles which have appeared in the *Ecclesiastical Review*, "Modern Parish Problems" (Wagner, \$2.00), by the Rev. Edward F. Garesché, S.J., should interest clerics, especially those who have the care of parishes. In an up-to-date and practical manner he treats ways and means to meet and solve current parochial problems, and while all may not agree with his solutions they will find the author's discussion at least thought-provoking. Parish organization, catechetical instruction, the fostering of Catholic reading, mixed marriages, the retreat movement, are among his topics, and he handles them with the authority that comes both from personal experience and from a familiarity which the many contacts that wide traveling has brought him, afford.

To the other popular prayer manuals which the Rev. F. X. Lasance has compiled is added "The Sunday Missal" (Benziger, \$1.00), especially prepared for student use. With this in view, there has been incorporated into the introduction a study plan on reading Mass with the priest, prepared by the Rev. William R. Kelly. Included besides the Sunday Mass prayers are those for the holidays and chief festivals of devotion in the ecclesiastical year; also some other brief devotional exercises.—"Shower of Graces" (Daleiden, 35c.) by the Rev. Peter A. Resch, S.M., will be found to be a handy and practical prayer manual. To the usual devotions it adds instructive matter that will serve as a guide for practical living. —Parents who wish to introduce their little ones to the art of prayer will find "God's Wonderland" (Benziger) by the Rev. J. E. Moffatt, S.J., a splendid primer. Following a very informative introduction, meditation "points" are offered the little ones mainly on the childhood of Our Divine Lord in a way that will teach them both to know and to love Him, and at the same time to love prayer. There are plentiful illustrations to help the little ones' devotion.

The Treasury of the Faith Series.—Projected to cover the entire field of dogmatic theology in a way adapted to the informational needs of the Catholic laity, this popular series (Macmillan, 60c. each) is fast nearing completion. Recently there have been published: "Man and His Destiny," by the Rev. C. C. Martindale, S.J.; "Jesus Christ, Man of Sorrows," by the Most Rev. Archbishop Goodier, S.J.; "The Supernatural Virtues," by the Rev. T. E. Flynn; "Sin and Repentance," by the Rev. E. J. Mahoney; "The Resurrection of the Body," by Dom Justin McCann, O.S.B.; and "The Church Triumphant," by the Rev. J. P. Arendzen. The names of the authors stand sponsor for the value of their respective contributions. Each volume seems to have its own particular significance. All of them treat questions subsidiary to their main topics, some of these affording the most interesting part of the discussion. Modern difficulties (though these are chiefly a newer presentation of problems the early Fathers and theologians discussed quite thoroughly) are frankly presented and never evaded. While in no sense preachments, these compendia of great truths all have more than a theoretical value. Mostly they contain an appeal to the will, thus serving to bear on the reader's practical conduct, and some of them are as comforting and inspiring as they are instructive. Thus the study by Archbishop Goodier on the suffering Saviour will bring light to many who are puzzled over the sorrows of life, and courage to those on whom the cross is laid. Here and there are inaccuracies or a vagueness of statement which it were desirable had been corrected or clarified. Thus one notes that in the introduction to Dom Justin McCann's treatment of the Resurrection, the discussion is more than once attributed to the Editor-in-Chief of the series. Naturally divergent schools of thought will quarrel with the presentation of some points on which theologians are not unanimous, as, e. g., Dr. Mahoney's apparent exaction that for perfect contrition sufficient for the remission of sin outside of confession, perfection in degree and intensity of love are pre-required as well as a difference in the motive from attrition. In general, the volumes will appeal to serious-minded Catholics.

For Those in Their 'Teens.—To readers of Catholic boys' books Robert E. Holland, S.J., with his Botolph High School lads, needs no introduction. In "Dan's Worst Friend" (Benziger, \$1.25) characters familiar in his earlier volumes reappear, and there are new faces as well. Mystery and romance mingle in the pages of the story, while some fine character-sketching carries unostentatiously but none the less certainly, the lessons the story is meant to convey to youth. From start to finish there is plenty of action and it moves interestingly through its various episodes to a happy end.

Mary Rose, the creation of Mary Mabel Wirries, should be familiar to all our convent-school girls because of the interesting series of tales that has been woven about her during her four years at St. Angela's. In "Mary Rose at Rose Gables" (Benziger, \$1.00) the heroine is presented in a new light, her youthful promise just blooming into mature womanhood. Wealth having come her way, she makes a social experiment which becomes the theme of Mrs. Wirries' newest book. The idea makes the story thoroughly up-to-date so that not merely girls in their 'teens but others also will find inspiration and food for thought as well as keen delight in its perusal.

The Big Brother movement occasioned the broadcasting by Lena Clark Wells of a number of short inspirational stories for juveniles. These have been published for a wider audience of our American boys and girls, under the title "Big Brother Club Tales" (Christopher Publishing House, \$1.50). Wholesome, some of them quite charming, practically all carrying a moral, they are of varying interest and for different dispositions and ages. They are mostly adapted, however, to those who have not yet entered upon their 'teens.

"The Cruise of the Sally" (Page, \$1.75), by Edward P. Hendrick, is really the log of two summer cruises along the Maine Coast. Cousin Tom and Cousin Dick are joint skippers of this seagoing yawl and, while they never cast anchor in their ultimate port, their offshore and onshore adventures with kidnappers and counterfeits give them a far greater thrill. When "The Sally" is finally hauled out for the season, the cousins have many trophies to enliven the long Maine winter evenings. The yarn is clean and wholesome and interesting to sea-yearning youngsters.

The wondering and wonderful thoughts of the little boy who became one of the greatest of the world's scientists, Jean Henri Fabre, of France, are interestingly told by Mary Hazelton Wade in "The Boy Who Found Out" (Appleton, \$1.75). Fabre's life, from his early investigations about the activities of ants and beetles and wasps, to the time of his recognition by his government, makes a pleasant biographical novel.

Parents who haven't altogether given up telling stories to the little ones of nursery age will find something curious and diverting for the little folk in "Caleb and the Friendly Animals" (Duffield, \$2.00), by Albert L. Webster. Caleb's trip to the land beyond the hills where the friendly animals dwell is a flight of fancy with plenty of fun and frolic. It is a great party that Polly and Peter and Caleb have. Just imagine the guests: woodchucks and giraffes, tigers and elephants all tidied up for the affair; and dragons and spiffins and filliwitts and diddyducks and punderroods and doddycots and the rest.

Another animal story, but less pretentious, is the revision by Alice Hawthorn of "Circus Fun" (Sanborn) by Bertha B. Smart, Teresa Weimer, and R. G. Jones. Primarily intended as a reading book for kindergarten pupils, it suggests wholesome playing and riddles for the children, acquaints them with many animals and their characteristics, and is a perennial reminder of the circus.

Girls of the subteen ages, and perhaps others, will find in "Princess Mamselle" (The Bookery, \$1.00), by May A. Feehan a new and winsome Little Lady Fauntleroy. The blond little Russian, through exile and want, mild and red adventures, to a grand family reunion, carries herself every inch a princess. The happy family next door, whose charity brings about the Princess' reunion with her parents, is well depicted. Only once does the authoress slip and that is when she has a telephone installed in a circus tent. Any old circusman would tell her telephones are not found on "the lot."

The Town on the Hill. The Challenge of the Sentry. Yet Do Not Grieve. Destiny Bay. Brook Evans.

Mrs. George Norman enters the list of distinctive Catholic novelists with her latest book, "The Town on the Hill" (Benziger. \$2.50). She has written other novels before, but she has not stressed the Catholic note nor has she made Catholic characters dominant. In view of the usual type of novels rigidly called Catholic, this volume is somewhat courageous. Sukie Leslie knows the doctrine of the Church on a Catholic's status who marries a divorced person before a civil magistrate. Though her knowledge does not prevent her from becoming the civil wife of Jim Falkner, it does cause her scruples of conscience in the midst of her professed happiness. She loves the Church, she loves Jim, and because of her love she prepares finally to make the great sacrifice. But the intention sufficed and the sacrifice was demanded in another way. Mrs. Norman writes a well-constructed story, human, real and vivid, and in a style that is natural and thoroughly readable.

From the tragic Easter morning of 1916 until the voluntary laying down of arms of the Republicans after the Civil War, stranger deeds have been done in Ireland than could be invented by romancers. But not a great deal has yet been written about these deeds in fiction form. "The Challenge of the Sentry" (Irish Industries Depot, New York. \$1.50) is a collection of short stories, and doubtless true stories, of the Irish War, from 1916 to about 1922. Their author, writing under the name of David Hogan, is one who has fought and starved for Ireland. He has poured the passionate sincerity of his fighting days into the majority of these tales of prison escapes, of ambushes, of battles in the hills and about the barracks, of daring stratagems and miraculous escapes and unselfish sacrifices. And true love, even in the midst of wild warfare, occasionally softens the narrative. The basis of facts about the Black and Tan occupation and the Irish resistance is accurate. No greater sin against civilization during the present century has been perpetrated than that of sending England's worst into an occupied country; and no glory can be greater than that deserved by Ireland's best.

Ireland and England as they were shortly before and shortly after the turn of the year 1800 form the tramping ground of Conal O'Riordan's latest romance, "Yet Do Not Grieve" (Scribner. \$2.50). The characters concerned and the action narrated belong to the highest strata of the social melange of the period. On his father's side, David descended from the sturdy stock of Irish Catholic martyrs typified by his grandfather, Tyrconnell, but abased by his father, Sir Desmond, who married an English Quaker girl. David combined both ancestries in his character. His maturer years were mostly passed in England, where he was brought into close contact with Princess Charlotte, her father, "Prinnie," and the royal circle. At Waterloo, he became the hero of the Allied armies, but at bitter loss to himself. Sadly, the religion and the race of old Tyrconnell lapsed in David. Occasional sympathetic references to Catholicism during penal days peek out from the story. It is fascinating romance and good historical narration.

An obscure little corner of Ireland is the scene of "Destiny Bay" (Little, Brown. \$2.50), by the late Donn Byrne. As in this author's other romances, it is an Ireland belonging to the Protestant and the Ascendancy group. Nine tales compose the volume, all acted by the same characters, but now one, now another holding the center of the stage. The narrator of the tales is Kerry, the nephew of feudal old Sir Valentine and of blind, sweet Jenepher, the cousin of Jenico, the master and friend of James Carabine, and altogether a sterlingly good character who deserved the American heiress, the daughter of Mary Hines. The stories are written in that soft, mellow style and with that rich sentimentality which characterized all of Donn Byrne's romance.

Modern marriage, in its numerous phases, together with age-old passion, is the subject matter of Susan Glaspell's "Brook Evans" (Stokes. \$2.50). The novel is her first in many years, and shows that the author has not lost the command she had on the form before the time of "Trifles" and other dramas. The heroine of the novel, however, is a rather helpless, will-lacking creature at whose actions her son wonders bitter things.

Matorni's Vineyard. The Wrist Mark. The Shadow on the Left. The White Crow. Trenk. Never Go Back. Jeanne.

A typical E. Phillips Oppenheim story is unfolded in "Matorni's Vineyard" (Little, Brown. \$2.00). There are the usual international intrigues, the stolen documents, and the active secret service agents. But they are all presented in the author's best style. Before the War, Mr. Oppenheim made some rather shrewd forecasts on relations between England and Germany and some clever observations on the mentality of each of the nations. Those of us who are alive in 1940, the period of the story, will be able to judge how well the author has played the role of prophet in the case of Italy and France. It is light fiction that is served here, but it does not cloy.

The lover of detective fiction will delight in J. S. Fletcher's story of "The Wrist Mark" (Knopf. \$2.00). It is true that one can locate without much difficulty some of the criminals before the end of the first sixty pages, but subsequent developments widen the circle of interest while they draw the net around the guilty person. Mr. Fletcher observes the convention of sharing with the reader all the information which the searchers have accumulated. Who will bear the blame for the "howler" on page 28, "Premonstratension?"

A story of doubt, fright and fighting in the Highlands of Scotland is narrated by Augustus Muir in "The Shadow on the Left" (Bobbs-Merrill. \$2.00). Against a background of beauty and freshness there is thrown a drama of swift and unexpected episodes, vigorous action, danger, bravery and well-earned victory. Romance moves through all the action, and mystery fills the air. Unquestionably the tale will hold the normal reader, and it is a thousand pities in such a recurrence from psychological nonsense novels to this story of drive and vitality, that the plot should be so thin and the motivation so fragile. However, the action of the story may distract attention from these deficiencies.

Colonel Anthony Gethryn, aided by the police and his own uncanny divinations, moves with his well-known precision and sureness through all the intricacies of a confused murder investigation, and lays the murderer by the heels in a London Club. The Colonel, despite the attempts on his life, is his imperturbable self, cryptic in every line, practically faultless in every deduction. "The White Crow" (Dial. \$2.00), by Philip MacDonald, is a story with a swing, with novelty and deep mystery. The customary false clues are well developed, the police are never "blundering idiots," and the finale is well worked up. It is regrettable that the crime is so sordid and the criminals such thorough rotters.

One of the rising German novelists, Bruno Frank, considers Frederick the Great and one of his military favorites in "Trenk" (Knopf. \$2.50). Frederick is fairly well presented, though the author's unfortunate habit of skipping from country to country leaves the impressions rather sketchy. The author still lacks the power of characterization, and has neglected the rich field of social background which should be present in any novel of eighteenth-century Europe. As a picture of the unhappiness of a ruler the book is striking; Trenk's love affair, supposedly the basis of this "romantic" novel, does not play an important part.

An unimaginative story of a college professor who went back in 1918 to seek out his before-the-war friends and found that he and they had changed is the subject matter of "Never Go Back" (Harper. \$2.50.) by George Boas. The volume purports to be a picture of the faculty's existence at some of the large universities. Life of a sort is portrayed, but the author's presentation has little vigor, and boasts continually what it owes to several contemporary novelists.

Not only do ordinary mortals, archangels and bishop's wives consider the ever-popular question of marriage in the contemporary novel but saints must needs become involved. "Jeanne" (Washburn. \$2.50) by Theda Kenyon, is a stupid attempt to explain the success of St. Joan of Arc because she was "a girl like other girls." Both the question of her Voices, and of her martyrdom are denied in a novel which adds a long bibliography in the attempt to be "historical." The book is of value only as a sad specimen of modern outlook and method.

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Campaign Echoes

To the Editor of AMERICA:

In your splendid editorials in the issue of AMERICA for November 10, you state that "if the inference is correct, the Republican party cannot long endure and should not." You have already shown that the inference in question is correct, namely, that the Republican party considers religious bigotry a legitimate weapon in religious campaigns. For, in your Chronicle for the same issue, under the caption "Home News," this statement appears: "It was admitted by all, as the campaign came to a close, that the religious issue had been the predominant one in many parts of the country, and as the record became clearer, it was proved that the Republican National Committee was in many cases guilty."

It is true that, among others, Mr. Joseph Scott . . . has denied this to be the case. Here is what he said in a speech given at Boston, as reported by the *Boston Herald* on October 19:

We must not forget that the Republican party derives its philosophy from Abraham Lincoln, who uttered that immortal passage, "with malice toward none, and with charity toward all." That is Hoover's philosophy. In Lincoln's time he would have stood with him against the Know-Nothing movement. In the days of Roosevelt he would have carried on with him against the A. P. A. movement, and today he stands telling his fellow-citizens how utterly he deprecates this religious controversy and that neither he "nor the Republican party want support on that basis."

In that same report of Mr. Scott's Boston speech, it is said:

Nearly 2,000 members of the Boston City Club gathered last night in their auditorium, were brought to their feet with cheers when Joseph Scott, of Los Angeles, one of the foremost Catholic laymen in the United States, declared that the Democrats in Madison Square Garden four years ago were responsible for the return of the religious issue into American politics.

There are a good many people who think that AMERICA is right and that Joseph Scott is not entirely wrong. Both political parties have been guilty. Hence the need for some sort of new organization, whether it be a revitalized and purified Democracy or not, that will adopt as the principal plank in its platform the God-given prerogative of religious liberty.

Governor Smith in his post-election address to the American people said well: "No political party can afford to accept the support of forces for which it refuses to accept the responsibility." If the Democratic party be true to this principle so clearly stated by its standard-bearer, it should make short work of so-called Democratic leaders in the South who fanned the flames of bigotry. Evidently the Republican party does not intend to do any house-cleaning along these lines, for we read that Senator Moses of New Hampshire and Senator Borah are being mentioned for Cabinet positions.

The fourteen million and more supporters of the Democratic nominee, with millions of others who voted the Republican ticket, for reasons that were not religious, have a splendid opportunity to prove to the world that these United States of ours are still the land of the free and not the home of the bigot and intolerant.

Portland, Ore.

RICHARD J. FITZMAURICE.

To the Editor of AMERICA:

During the recent election campaign there were, unfortunately, some Catholics who talked about "our candidate," showing that in their minds the Catholic cause was seemingly involved with the Democratic political fortune.

The Church had no candidate and so there was no "Catholic candidate."

There was an able candidate for the Presidency, who happened to have been born of Catholic parentage and who was himself a creditable example of Catholicism in practice.

But the Church is not the special friend of any racial group in

America, much less is her cause synchronized with that of any political party. The Church is the greatest possible friend of the American nation, for if Christ had not established His Church, there could have been no America with her ideals of liberty and justice for all. The work of the Church, however, is not racial, national or even international. It is supernatural and Divine. As the sun shines upon all men, black and white, Republican and Democratic alike, so the Church spreads the rays of her eternal Truth to all Americans who will stand in the golden floodlight of her Divine revelation. Those who do so become all the better Americans. Such do not seek to divide America into racial groups with special politico-religious ideals of their own, but realize that the destiny of America under God is to weave a unique mosaic of national life such as the world has never before witnessed.

Wollaston, Mass.

WILLIAM E. KERRISH.

To the Editor of AMERICA:

To deny that the difference between Governor Smith's poll of 15,000,000 votes and victory was due to his profession of the Faith is to blind ourselves to the predictions of unbiased political writers, to the organized, well-financed campaign carried on by . . . writers and speakers; to the existence in our own neighborhood of matronly . . . women who honestly expressed "fear of the Pope in Washington" and, although they had voted for Smith for Governor, opposed him for President; and finally to refuse to see the answer in the returns from many States. In one . . . church here Hoover's victory was hilariously celebrated with a supper the night after.

The object lesson is that every Catholic of intelligence, every Protestant who adheres to the American doctrine of religious liberty for Presidential candidates as well as taxpayers, every liberal and broad-minded voter should band together in an organized effort to educate our brethren who indulge this inherent or acquired hatred of Catholicity.

When scores of Protestant magazines and pastors questioned the eligibility of Mr. Smith for President for his religion alone and campaigned against him for that reason, they gave every one of us a resounding slap on the cheek. In return we should strive to enlighten them with all the modern means we have, so that such a disgrace . . . shall never again cast its repulsive shadow over the U. S. A. Such a group as the Calvert Associates, organized to spread the true facts of Catholic doctrines, should receive the support of all loyal, intelligent Americans. Let us stop talking, and act.

Utica, N. Y.

W. J. M.

Father Finn

To the Editor of AMERICA:

As I thought these thoughts last night, one of my young daughters was devouring "Harry Dee." Before me was AMERICA with your splendid editorial, and Father O'Connell's nice tribute to my dear friend, Father Finn. It was instantly clear to me that, as Father O'Connell says, Father Finn's books will delight future generations of our youth.

Thirty-three years ago, he was my teacher in Humanities class at Marquette College. There we boys heard read by him in manuscript some of his best-known stories. More than once it has been my pleasure to tell little boys and girls around me, how well I knew this remarkable man.

Our class was not large, but in the one year in which Father Finn taught us, two of his freshmen took very high places in the intercollegiate Latin contest, while others reached places of honor in the English. I mention this by way of justifying for Father Finn a title which his subsequent thirty years of other and different work may have obscured.

He was truly an extraordinary teacher. This is the unanimous judgment of men of our class, who are now very successful pastors, lawyers, and business men, who have had extensive experience in the classroom, and who had many excellent teachers before Father Finn came, as well as after he had gone. . . .

It will be a long time before we will see his like again, if we ever do.

Milwaukee.

H. V. KANE.

Christmas among the Lepers

To the Editor of AMERICA:

While we are all living in cheerful anticipation of a happy Christmas, over 200,000 of our fellow-men live in the hopeless grasp of loathsome leprosy.

Many of them are being cared for by holy, self-sacrificing nuns in colonies under Catholic administration. The lives of the poor lepers are deprived of every solace except that which religion affords. The chief gladness comes to the hearts of the nuns at Christmas time when they see their poor charges made happy by the charity of Catholics at home.

The only "general appeal" which the Society for the Propagation of the Faith makes is an annual one for the leper homes conducted by our missionary priests and Sisters. The alms given to the Leper Christmas Fund are distributed impartially to all the leper asylums.

Offerings for the fund may be sent to the diocesan offices of the Society for the Propagation of the Faith, or to the Rt. Rev. Msgr. William Quinn, National Director, The Society for the Propagation of the Faith, 109 East Thirty-eighth Street, New York.

New York.

(RT. REV. MSGR.) WILLIAM QUINN,
National Director.

The Marquette League

To the Editor of AMERICA:

Following its practice of many years of making a special appeal at Christmas time for one of the neediest Indian missions of this country, the Marquette League for Catholic Indian Missions, with offices at 105 East Twenty-second Street, New York City, this year, its jubilee year, makes an appeal for Father Felix Geis, of Chiloquin, Ore., who writes:

I have 200 splendid Indian children ready and begging for a school. Their little hands are extended to you in the name of the Infant Saviour, pleading for a chance such as your own dear children have ever known. The gentle Sisters are ready and anxious to come to us. The Klamath Indians are entitled to tribal funds, a very modest amount to each, but the children's share will buy their food and clothing. It is I who must provide the school. Without it my work cannot succeed.

Father Geis is a secular priest, who three years ago resigned his pastorate of the Baker City Cathedral to devote the rest of his life to the Klamath Indians. In one year he built and paid for a beautiful little six-thousand-dollar chapel. He now wants a school for his Indian children. He personally is content to live in his little shack. . . . Surely his touching words will find a response in the hearts of all admirers and friends of our Indian missionaries.

New York.

(REV.) WILLIAM FLYNN,
Secretary General.

"The Brown Derby"

[Reproduced below are excerpts from a few of the hundreds of letters received since the publication of Leonard Feeney's letter, in the issue of AMERICA for November 24. Limitations of space permit only a small fraction of the favorable comments to be reprinted, but some extract from every adverse criticism is included.—Ed. AMERICA.]

An admirable, popular exposition of a bit of the Catholic philosophy of life.—L. W. M. Underhill Center, Vt.

A most strikingly intimate and sincere tribute. Its exquisite simplicity and touching directness make it a classic. . . . AMERICA has given us many splendid things. "The Brown Derby" ranks with the finest.—M. J. Toledo.

It is a poem in prose.—S. A. Philadelphia.

A defeat giving birth to such a letter spells victory over and above that of the Presidency.—H. L. D. Pittsburgh.

It is unique and admirable.—H. D. A. D. Brooklyn.

Thank God for Leonard Feeney's "The Brown Derby." It eased an ache.—M. M. F. Brighton, Mass.

A wonderful article.—C. A. S. Janesville, Wis.

One of the finest and most heart-satisfying tributes I have ever read.—I. A. M. Springfield, Mass.

Bigots will be benefited if they can read something as wholesome as this article.—P. K. D. Cincinnati.

The exquisite letter expressed vividly and truthfully the thoughts of millions.—M. A. Y. New York.

To use current phraseology, it was good stuff. Send me twenty copies.—P. J. M. Cambridge, Mass.

Even if the wearer of the brown derby failed to take the South by storm, Father Feeney's letter did so.—S. M. Texarkana, Ark.

The letter by Leonard Feeney is, I think, the gem of gems. I know I am not alone in that opinion.—J. J. Q. Newark, N. J.

I am surprised that the Feeney article should find its way into your heretofore clean column. . . . It is too bad that such chaps should be permitted to keep others explaining and apologizing.—Chicago.

Father Feeney's explanation . . . should not be let go unchallenged.—J. L. F. New York.

"The Brown Derby" by Leonard Feeney, S.J. As a long subscriber to your valuable magazine I protest the cheap thing written by above writer.—St. Louis.

Father Feeney's letter struck down deep in my heart.—M. C. B. Brooklyn.

May God bless, strengthen, and sustain the hand which penned such an excellent article.—E. S. Chicago.

The article entitled "The Brown Derby" is a beautiful one.—N. C. St. Louis.

I am deeply touched with the letter, "The Brown Derby." I could not keep back the tears.—J. B. R. Caldwell, N. J.

Convey to Father Feeney my thanks for his message anent "The Brown Derby." A message given as only Father Feeney can express it.—S. A. J. Glenside, Pa.

The people in this vicinity have taken Father Feeney's "The Brown Derby" to their hearts. Please send me at least ten copies.—M. A. Ottawa, Ill.

I saw a copy of "The Brown Derby" and wish to have one of my own to keep.—F. M. O. Belmont, Mass.

I am anxious to obtain copies of "The Brown Derby," which received much praise.—A. B. K. Dalton, Mass.

We want to save your tribute to Governor Smith.—A. K. F. Albany, N. Y.

The article by Father Feeney is a dandy and worth keeping.—M. P. F. Brookland, D. C.

I want twenty-five copies for some of my non-Catholic friends. I shall always keep a copy myself.—C. M. S. Syracuse, N. Y.

I cannot find any more copies on the news stands. I have never read an article so fully expressing the feelings of so many.—E. V. C. New York.

I ordered some last week but I am afraid I won't have enough.—E. F. Long Island City, N. Y.

A small check for extra copies of AMERICA for November 24. It contains an article I would like to "pass on."—S. S. Nashville, Tenn.

I was touched by Leonard Feeney's letter, as were also those to whom I showed it. I want fifty copies for my friends.—C. A. C. Du Bois, Pa.

Please send copies to persons on the accompanying list.—D. O. C. Philadelphia.

Please change my order from twenty-five copies to fifty copies of "The Brown Derby."—M. E. T. Auburn, N. Y.

Send six copies. . . . Send twenty copies. . . . Cancel order for twenty copies and send 100.—W. B. O. Troy, N. Y.

There is quite a demand for Father Feeney's article. Please send 200 copies.—A. S. H. Philadelphia.

Please send me 500 copies of "The Brown Derby."—J. W. S. Springfield, Mass.

Please put me down for 1,000 copies of Father Feeney's letter.—J. E. C. Philadelphia.

Please send me 1,000 copies of "The Brown Derby."—P. F. C. Buffalo.

The entire lot has been sold and it is evident there will be further demands. Kindly send immediately 1,000 copies.—H. L. K. Philadelphia.

Would it not be possible to print several million copies? It would teach our people the price they must pay for their religion and make them love it the more.—W. C. B. South Bend, Ind.

It's a gem because of its mixture of humor and pathos and its substratum of Catholic philosophy.—H. D. Boston.

The thing which mainly makes converts is getting them to understand the Catholic *spirit* rather than the Catholic arguments. . . . Father Feeney's article was shot through and through with the Catholic spirit. . . . I noticed that two non-Catholics to whom I gave it seemed very sober and impressed after reading every line of it.—C. W. T. New York.

He seems to have said all the things that were in the hearts of most of us, and said them eloquently.—M. A. D. Boston.